WORLD CALL

—Philip D. Gendreau,

Seekers in the Way

O Youth upon the Upward Road
That winds away from view,
Is there a vision from afar
That calls and beckons you?
Why is it that you walk secure
With shoulders held erect?
Is there a Leader out beyond?
A Guide whom you respect?

I wonder, do you hear the call
Which came in Galilee
To humble fishermen at work,
"Come, thou, and follow me"?
Have you new sight to share with us
Who now have older grown?
A consecration more complete
Than that which we have known?

O Lord of all the Upward Road,
Keep strong our youth, we pray;
May age and youth together seek
To follow in Thy Way.

—MABEL NIEDERMEYER

May, 1937
Price 15 Cents

World Call

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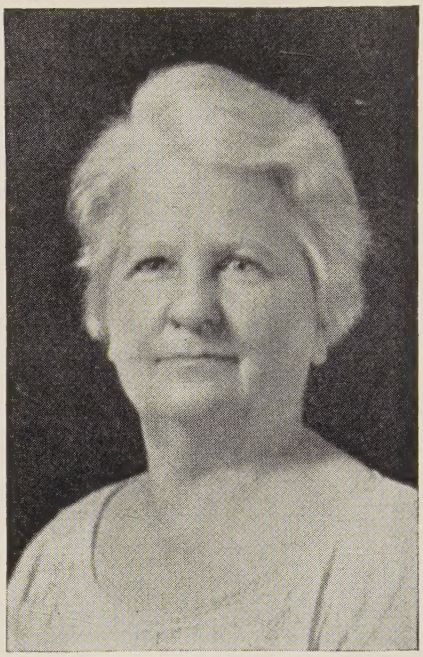

Mrs. F. H. Groom

We are glad to present herewith a picture of Mrs. F. H. Groom, wife of the pastor of Franklin Avenue Christian Church, Cleveland, Ohio, who, as WORLD CALL secretary, has sent in many new subscriptions during the past year. Franklin Avenue Church has the distinction of being second in Ohio in the number of subscriptions to WORLD CALL, with seventy-four, while Euclid Avenue Church, Cleveland, exceeds that number by one only. Our congratulations to Mrs. Groom and the Franklin Avenue Church.

This is my seventeenth renewal subscription to WORLD CALL and I am happy to continue my relation with such a source of missionary information. I do wish that you would double space for UCMS Broadcast, Echoes From Everywhere, the best features for programs, terse, timely and brief, and more Hidden Answers.

Springfield, Missouri. MRS. C. E. F. SMITH.

The paid circulation of World Call for March, 1937, was 32,469, a gain of 786 over a year ago. Indiana leads the states with 3,063 subscribers. Missouri and Texas are next with 2,642 subscriptions each. One of these "neck-and-neck" states will be pulling ahead some of these days. Which will it be?

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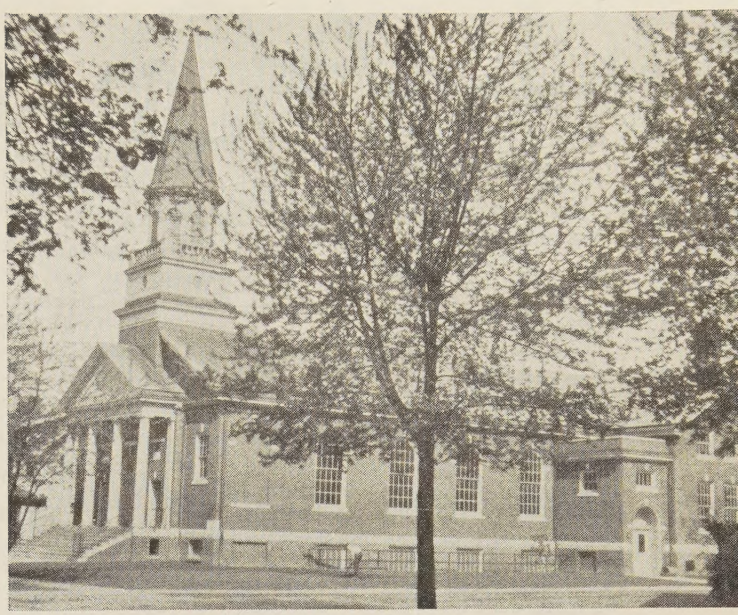

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The Threshold

Our Cover

The picture presented on the cover of this, our annual Youth Number, is by the well-known commercial photographer, Philip D. Gendreau of New York. We offer no interpretation other than the poem, "Seekers of the Way," by Miss Niedermeyer, which appears with the picture.

Rural Life Sunday

Rural Life Sunday will be observed on Sunday, May 2. The observance of the day has been sponsored by the Home Missions Council and by the Federal Council of Churches. The Committee on Town and Country, a joint committee of these organizations, has prepared a helpful leaflet which may be secured by writing the Committee on Town and Country at 105 East 22nd St., New York City. The leaflet contains an order of service and sells for 3 cents each or $1.10 per hundred copies. Information concerning the 1937 schools and institutes sponsored by the committee may be secured at the same address or from the department of Home Missions of the United Christian Missionary Society.

Scholarships Available

A number of scholarships to meet tuition costs for both young men and women with A.B. degrees, and who can furnish good references as to ability and religious purpose, are available for next year at The College of the Bible, Lexington, Ky. Opportunities for supply preaching and other types of remunerative religious work are also available for those capable of doing satisfactory work. The college is a member institution of the American Association of Theological Schools and has accepted its recommendations for standards of admission and quality of work. It offers two degrees: Bachelor of Divinity and Master of Religious Education. Write for catalogue and application blanks.

World's Sunday School Leader Sails

Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, accompanied by Mrs. Hopkins, sailed from New York for Europe and Africa on March 24. His first stop will be at Geneva, Switzerland, where the WSSA has recently opened an office in the old League of Nations building, which office puts the Association and the Sunday school movement in direct fellowship with a number of similar Christian world organizations already established in Geneva.

The Thirteenth World's Sunday School Convention is to be held in South Africa in 1940, and the primary reason for Dr. Hopkins taking the trip at this time is to meet with the cooperating organizations there.

Dr. and Mrs. Hopkins will return by way of England where in London Dr. Hopkins will have conferences early in July with Sir Harold Mackintosh, President, and Dr. James Kelly, Joint General Secretary, and other officers of the WSSA resident in England. He will then attend the Conference of the Universal Christian Council for Life and Work which is to be held in Oxford, July 12 to 26.

Winona Lake School Summer Courses

The management of Winona Lake School of Theology has just issued its 1937 Prospectus, listing the courses to be given during the coming session of the school. There will be two semesters of work, July 7 to July 23, and July 24 to August 11. Subjects announced for the year are Old Testament, New Testament, theology, religious education, church history, Greek New Testament, sacred music, evangelism.

A copy of the twelve-page Prospectus may be had by requesting the same from the dean, addressing him at 302 Morton Boulevard, Marion, Indiana.

"Christ in the Crisis"

"Christ for the Crisis" is the theme announced for the thirty-sixth International Christian Endeavor Convention, to be held at Grand Rapids, Michigan, July 8 to 13. The theme is to be applied principally: to the individual in his personal living, to the church and its program, to the nation and its problems, to the world and its challenge.

Economic Seminars

"Join a University on Wheels," "Make Your Summer Count," are the slogans with which the Religion and Labor Foundation is challenging leaders across the country to become members of traveling economic seminars in July and August.

The first seminar from July 6 to 31 will major on the TVA and sharecropper country. It will begin with three days in Washington, D. C., where conferences will be held with government officials in Labor Relations and Agriculture and with the heads of the A. F. of L. and the C. I. O. The group will then proceed to Knoxville and Norris, Tenn. Among the many other interesting points visited will be the Cumberland Homesteads, Muscle Shoals and Wilson Dam, the Eddy Cooperative Farm in Mississippi, Resettlement Projects in Arkansas, southern plantations, headquarters of the Southern Tenant Farmers Union and the manufacturing plant of the Rust Brothers. The seminar will end with an unhurried investigation of labor conditions in the Flint-Detroit strike area.

The second seminar, August 6 to 27, will be in the Pacific Northwest. The tour will include such major industries as lumbering, fishing, shipping, farming and fruit growing. A point of emphasis will be the struggle between the private and public interests in relation to Boulder and Grand Coulee Dams. Cities included will be Butte, Helena, Boise, Spokane, Portland and Seattle.

Seminar groups will travel by auto. Members who furnish cars will be compensated through an equilization of expenses. The registration is ten dollars and the estimated expenses for the actual days of the seminars in each case is approximately one hundred dollars. Those who are interested should make further inquiries at once by writing to the Religion and Labor Foundation, 87 Orange St., New Haven, Conn.

These seminars will also have the sponsorship and assistance of the Fellowship of Reconciliation.

Bible Sunday Brochure

Dr. Raphael Harwood Miller, pastor of National City Christian Church, Washington, D. C., will be the author of the brochure for Universal Bible Sunday. This observance, which is sponsored annually by the American Bible Society, will be held the second Sunday in December, December 12, or if more convenient, the second Sunday in Advent, December 5. The theme will be "The Fountain of Life."

Books Received

FROM THE CROSS: THE SEVEN LAST WORDS, by Gaius Glenn Atkins. Harper and Brothers.

THE CHRISTIAN FAITH, edited by W. R. Matthews. Harper and Brothers. $3.00.

THEY SHALL NOT WANT, by Maxine Davis. The Macmillan Company. $2.50.

THE LIFE AND TEACHINGS OF JESUS CHRIST. In the words of the King James Version. Arranged and edited by Charles A. McAlpine. The Coverdale Bible Press. $1.25.

THE SILVER LINING, by Archer Wallace. Round Table Press. $1.00.

THE FLOWER WAGON AND OTHER STORIES, by Margaret E. Sangster. Round Table Press. $1.00.

WE OR THEY, TWO WORLDS IN CONFLICT, by Hamilton Fish Armstrong. The Macmillan Company. $1.50.

THE PSYCHOLOGY OF DEALING WITH PEOPLE, by Wendell White. Macmillan and Company. $2.50.

THE BUSINESS ADMINISTRATION OF A CHURCH, by Robert Cushman. Willett, Clark and Co. $1.50.

MORE TWO-MINUTE STORIES, by Carl S. Patton. Willett, Clark and Company. $1.25.

THE LOCAL CHURCH, by Albert W. Beaven. The Abingdon Press. $1.25.

DENMARK, Kingdom of Reason, by Agnes Rothery. The Viking Press. $3.00.

CHURCH GROUP ACTIVITIES FOR YOUNG MARRIED PEOPLE, by George Gleason, 715 S. Hope, Los Angeles, Calif. Published by the author. $1.00.

CHRISTIANITY AND OUR WORLD ORDER, by John C. Bennett. Association Press. Fifty cents.

STUDIES IN CHRISTIAN LIVING, by J. D. Murch. Christian Action. Thirty-five cents.

WORLD CALL

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C. E. Lemmon Edgar De Witt Jones

VOLUME XIX MAY, 1937 NUMBER 5

"The Greatest of These"

FOLLOWING the publication of Sinclair Lewis' *Elmer Gantry*, William Allen White wrote that the book revealed the author as dead as an artist. He had forgotten, declared White, "that in art as in life 'the greatest of these is love.' "

Mr. White's own article in this issue of WORLD CALL (page 14) is truly great writing because of the presence of the very qualities which the work of Lewis lacks. It is not simply White's love for his own daughter which is revealed. Rather it is love's fundamental understanding of youth that makes the article a classic. In art, in life, everywhere—and particularly in maturity's approach to youth—"the greatest of these is love."

The Missionary's Citizenship

ELSEWHERE in this issue appears an article by Miss Cammie Gray, in which are presented the statement of her recent acceptance as a naturalized Chinese citizen and her reasons for taking this step. For some years Miss Gray has done missionary work in China under the United Christian Missionary Society. She indicates that her decision to identify herself irrevocably with the life and fortunes of the Chinese republic was not reached in haste. Her chief motives are revealed in her desire to renounce extraterritoriality rights, to rely solely upon Chinese law and to indicate her appreciation of Chinese culture and of modern China's political ideals.

Miss Gray is not the first missionary to chafe under the restrictions which she condemns. Rightly, too, she recognizes, that others quite as sincere might not take the steps which have been hers. Family ties and economic considerations might well cause others to make a different decision. It is also true that other missionaries of equal sincerity might feel no necessity for any such action and might believe it would fail to relieve the situation. It may be argued that the concept of missions as a sharing of ideals and of culture rises above the question of nationalism. Thus a Kagawa is a missionary to America, coming with a message that is neither Japanese nor American but universal. Under some circumstances it is doubtless well and proper for a missionary to become a naturalized citizen of the land in which he works. It is wholesome that such a step can be taken as easily and naturally as by Miss Gray. It is quite as natural and wholesome that others retain their native citizenship.

Drought in America and in China

WITHIN the space of four days (on March 24 and 28) the *New York Times* carried vivid accounts of human suffering from the ravages of drought in such widely separated sections as the Great Plains of the United States and the Szechwan Province of Western China.

Twenty-five thousand thrifty, hard-working farm families from the Midwest have migrated to the Pacific Coast states in search of relief and new opportunity. Half of these reached their destinations practically destitute and only one out of four had sufficient savings to finance or buy a productive farm. The recognition of the situation of which this is a part as constituting a national problem is an emphasis which churches may appropriately give to Rural Life Sunday, May 2.

Of the fifty million people of China's Szechwan Province it is reported that ten million are on the verge of starvation. The outlook for next year is even darker, for rice fields are described as baked, waterless flats which cannot be cultivated this season unless rain comes quickly. "A famine of terrible proportions" is in the offing. Nor has China any WPA or Rural Resettlement Administration ready to bring aid. Hundreds are dying daily. In a period of two weeks, 1,000 people who had died of starvation were picked up from the streets of the city of Chungking alone. Most of them just go to sleep on the streets and never awaken.

Of particular interest is the Associated Press statement that the missionaries are considered "the best informed persons concerning the tragedy that threatens to spread over nearly all Western China." The missionaries are reported to be pessimistic in their view of the disaster but as engaged in efforts to carry on relief work.

Such disasters emphasize the fact of mankind's essential unity. Droughts come to Western China as to America's Midwest and suffering and heartache accompany them always. The mitigation of the tragedy in America is due to a social concern and responsibility arising from a partial permeation of the social ideals of Jesus.

British Army Recruiting Poster

The World's Finest Job?

REPRODUCED on this page are two army recruiting posters, one American and the other British in origin.

In the American poster the central figure is that of a serious-faced, alert youth in uniform with a modern rifle held in the grasp of his two hands. In the background are seen the artillery and cavalry. In bold letters appear the words—"EXPERIENCE, ADVENTURE, TRAVEL AWAIT YOU."

The British poster artist has worked his imagination overtime and has "gone collegiate." His happy-faced youth is in sports attire, shorts and all, and carries a soccer football under his arm. Nothing in the picture, unless it be the lad's cap, would indicate that he belongs to the army. And the lettered message? It is this—"THE FINEST JOB IN THE WORLD. WORK AND PLAY ALL OVER THE GLOBE. JOIN THE ARMY."

Both in America and in Britain, intelligent young men are increasingly loath to get their "adventure" or to secure the "world's finest job" in the manner suggested. Such posters indicate the ridiculous extremes to which militarism is driven in a world which is trying to outlaw war.

POSTSCRIPT: If the American Congress should pass certain legislation sponsored by some of our militarists and super-patriots, the writer of this editorial could be fined and jailed for interfering with recruiting.

What of the Conscientious Objector?

MOST of those participating in the Disciples' Peace Poll are content simply to mark their ballots and let it go at that. A few, however, make specific comments, sometimes heated and extended. Some of these expressions throw interesting light upon the study of human nature. One such comment has to do with the recognition of the right of any person to refuse, on conscientious or religious grounds, to participate in any war. The voter writes on his ballot, "No! Hang him." He describes himself as a Disciple of three generations and expresses an interest in the cause of foreign missions and benevolence. His criticism of the department of social education and social action of the United Society for participating in the poll fails to take into account the fact that the department was authorized by the International Convention to do this very thing.

The final returns from the Disciples' Peace Poll will be found on page five of this issue of WORLD CALL. An excellent summary of the results of the poll appears in Dr. Crain's "Social Trends" on page 23. Those who study the returns with reference to attitudes on the question of conscientious objection to military service will note two pronounced trends. From the first returns received these two trends have been apparent: the trend toward personal profession of pacifism and the trend toward tolerance of the extreme pacifist position sincerely held by others.

U. S. Army Recruiting Poster

Final Disciples' Peace Poll Returns

It was at the International Convention at San Antonio in October, 1935, that the department of social education and social action was authorized to undertake a poll of Disciples on questions of peace and war. Lacking funds sufficient to carry on a thorough and comprehensive poll, the department in cooperation with the Disciples' Peace Fellowship decided to attempt to secure a cross section of brotherhood opinion through a "sampling" poll. *The Christian-Evangelist, Front Rank* and WORLD CALL offered their pages for announcing the plan and printing the ballots. These papers also carried a large amount of educational material for the aid of those wishing to use the ballot as a basis of study and discussion.

The date for the poll was set for Armistice Sunday, 1936. Actually, however, churches took the poll at various other times and the returns came in over a period of months. In all there have been received more than 16,000 ballots. These are tabulated below in our final report. A discussion of the results will be found in "Social Trends" on page 23 of this issue.

	YES	NO	UNDECIDED
I. Reduction and Limitation of Armaments			
1. I favor the maintenance of an army and navy sufficiently strong to protect under all circumstances our citizens, commerce, and national interests all over the world, even if such defense requires us to send an army to fight on foreign soil.	4,398	8,109	1,142
2. I favor world-wide reduction and limitation of armaments by international agreement.	11,815	1,760	915
3. I favor the reduction of armaments by the United States (irrespective of what other nations do) to the minimum necessary for defending our own soil against invasion.	9,803	3,607	1,155
II. Present Personal Attitudes Toward War			
1. I am willing to bear arms in or otherwise support any war in which the United States may engage.	2,270	10,455	1,322
2. I am willing to bear arms in or otherwise support any war in which the United States may engage against a nation pronounced an aggressor by international agreement.	2,938	8,768	1,941
3. I am willing to bear arms in or otherwise support *only* a war to repel an actual attack against Continental United States and our territories in the Western Hemisphere.	8,774	3,149	1,536
4. I will not bear arms in or otherwise support any war in which the United States may engage.	3,069	6,875	3,191
III. Neutrality			
1. I favor enforcing the doctrine of freedom of the seas and the right of American citizens to carry on unrestricted commerce with both neutral and belligerent nations subject only to the generally accepted rules of international war.	4,744	7,346	1,847
2. I favor legislation by Congress prohibiting the direct or indirect sale of arms, munitions, and similar implements of war to belligerent nations, and prohibiting also the extension of loans and credits.	12,046	1,951	853
3. I favor legislation prohibiting the sale to belligerent nations of all supplies and materials (including oil, cotton, foodstuffs, etc.) which would aid them in prosecuting their war.	10,920	2,496	1,357
4. I favor giving the President discretionary authority to lift such embargoes against any nation which is formally declared, by international agreement, the victim of aggression.	5,299	6,052	2,773
IV. International Relations and Cooperation			
1. I favor a policy of national isolation and refusal of the United States to cooperate with European or Asiatic nations in any international organization to maintain peace.	4,568	6,957	1,582
2. I favor cooperation of the United States with some form of international organization in applying economic sanctions (restrictions on commerce and trade) against a nation pronounced an aggressor.	9,321	2,742	2,160
3. I favor cooperation of the United States in applying military sanctions (armed force) against a nation pronounced an aggressor.	3,172	8,421	2,135
V. National Action on Peace and War			
1. I favor voluntary enlistment as the only method of securing the personnel of the army and navy of the United States.	8,889	3,596	1,308
2. I favor a nation-wide draft of persons in time of war.	4,661	7,646	1,546
3. I favor a nation-wide draft of resources and private wealth in time of war.	6,781	4,901	1,560
4. I favor recognizing the right of any person to refuse, on conscientious or religious grounds, to participate in any war.	10,581	2,821	1,208
5. I favor an amendment to the Constitution of the United States to provide for a national referendum before Congress may declare war, except in cases of actual invasion of the territory of the United States.	11,606	2,618	1,211
6. I favor the maintenance at all times, during both war and peace, of the guaranteed constitutional liberties of freedom of assembly, speech, and press.	12,310	1,210	1,151

Youth Tackles World Problems

By HELEN F. SPAULDING*

CAN the United Christian Youth Movement of North America develop into a real youth movement in this country, comparable to the powerful youth movements which have developed in recent years in other countries? This question is frequently asked. One cannot deny that in many communities and churches it is simply a slogan. But among certain youth groups there is an unmistakable awakening to the relation of young people to the world about them.

The Christian Youth Conference of North America at Lakeside, Ohio, last summer, bringing together for a week of study and inspiration more than 800 young people from all parts of the country, gave impetus to the movement. The spirit of many young people at Lakeside was expressed by one girl who said, "Christian Youth Building a New World was just a nice sounding phrase to me before this conference. Now it means that I personally must do part of the building."

Young people are evaluating their own lives, developing concepts of Christian living, and sincerely trying to practice those convictions in daily life.

One college student wrote recently, "Last Friday evening Dale hitched over from State University to develop some snapshots in my dark room. He said to me, 'Do you remember that meeting we had in St. Louis when we talked about creating a new world, beginning with the creation of a new person? You talked of the value of a daily quiet hour. Well, ever since that time I have observed a quiet hour just before retiring each evening. I certainly do owe you a lot for that talk.' Then Sunday afternoon Walter was here and told me that he too was observing a daily devotion period. These fellows, two of the finest I know, owe the new fellowship they have found to the Christian Youth Building a New World program."

Last year fourteen young people completely transformed the summer for children of one county by conducting vacation schools in fifteen communities and reaching 1,000 children. Every one of the fourteen wants to return in 1937, although loneliness, misunderstanding, primitive living conditions, hard work from morn until night were experienced by all of them.

It was hard to persuade one community that it wanted a school; it was old-fashioned and proud of it. Rival religious groups had held aloof from each other for years and were dubious about cooperating on this project. In another case, no family in the community was willing to room and board the teacher, and the young man spent his nights in the school building or out under the stars. But religious bigotry was overcome, astounding results achieved in creative work, parent cooperation won, plans laid for a continuation and expansion of the vacation schools, and heartfelt appreciation voiced by children, parents and ministers of the county.

Transforming communities in a somewhat different way, 190 young people from twenty-one denominations served in the Friends Service Committee work camps last summer. These are young people who believe that building a new world involves the developing of new patterns of non-violent social change.

In a service camp they do hard, physical labor on some worth while community project, and at the same time study the ways in which social and economic problems of the area can be solved most constructively. An astounding thing about these projects is that each young person pays a minimum of fifty dollars for the privilege of working hard at manual labor during his summer vacation.

Projects carried forward last summer included the development of community recreational facilities in a West Virginia town, and the discussion of forces which make for conflict in the coal industry; the leveling of an athletic field near Philadelphia, and the study of problems of industrial education for Negroes in relation to unemployment and displacement; the building of flood and erosion control dams in Oklahoma and the consideration of the treatment of the Indians as a minority group. Six similar camps will be conducted this summer. These camps are true laboratories for experiencing the problems of human relations. Class barriers tend to disappear, and a new appreciation of the intrinsic value of the human personality is born.

Young people are working through their local churches and Christian Associations to develop Christian convictions and break down un-Christian attitudes.

Since the mission study this year has emphasized an appreciation of the American Negro, many young people's groups, white and Negro, have set about developing better racial attitudes in their communities. A series of studies on race relations by young people of a white society closed with an invitation to young people of a Negro church to visit their church. During the worship service at the close of the evening, two of the Negro young people responded to the invitation and confessed Christ. The next Sunday these two were baptized in the white church. One of the young people commented, "Before we started these programs our churches knew very little about each other, but now we are friends. It is very hard to stop doing things together when once we start. We expect to continue."

One of our college church groups has done some

*National director young people's work, U. C. M. S.

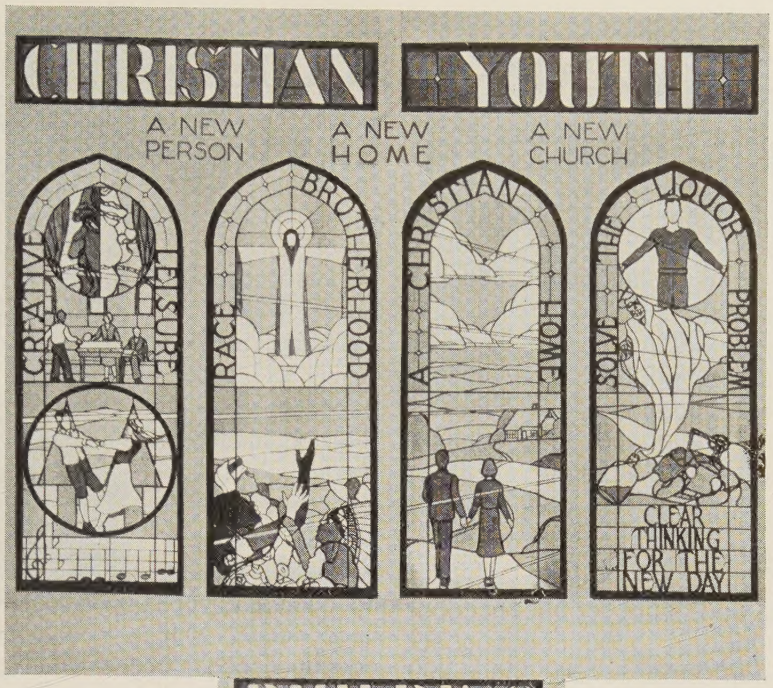
serious study on problems affecting Negroes, Jews and Japanese. The findings of this study were presented to a neighboring college group in a panel discussion.

Another youth group, mostly college students, planned a dinner and forum discussion with the industrial girls of the city. Following the dinner, speakers not only from the college group, but also from the industrial group, Negro and white, led in discussing legislation for war and peace, minimum wage laws, and sit-down strikes. Girls of two relatively separate spheres became better acquainted with each other and the problems facing each.

Following a four-week study of war and peace a young people's society printed in the local newspaper a request to the townspeople not to buy any toys suggestive of war for Christmas gifts. As a result, one firm with a stock of twenty-five electric machine guns was forced to return twenty-three to the factory. The activities of the young people also materially cut down the ten-cent-store sale of tin soldiers.

Young people are uniting in interdenominational and area projects.

Last summer a group of about fifteen college students in the Middle Atlantic region conducted an industrial inquiry in one of the worst mining districts of the United States. Their concern regarding the situation prompted them to raise the necessary funds to send a delegation of three miners to meet with college groups in the region and tell about their situation. That delegation started on its tour April 4. Christian youth again are helping to build a better social and economic order by bringing to their fellow students a realization of the soft coal miner's plight.



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Rural groups, as well as those in large cities, are responding to "Christian Youth Building a New World," majoring on those projects closely related to life in a rural area. One young woman, an officer in her county Sunday school association, returned from Lakeside determined that the forty rural and small town churches in her county should catch the vision of Christian Youth Building a New World. She met with the county youth council and they chose projects for special emphasis this year. A selected group of young people met in a county conference to study peace, each one expecting to organize a study group in his local church. The peace emphasis will be continued with a dramatization of "The Unknown Soldier Speaks" at an all-county meeting this summer and with a rally in November. In developing another emphasis, an outstanding recreational leader was secured to lead the county group in a demonstration discussion on "Constructive Leisure Time Activities." He returned to the county in April for a two-day Recreational Institute.

A city young peo-

(*Continued on page* 9.)

Sherwood Eddy's Experiment in Christian Living

By JULIA KENNEDY*

Julia Kennedy

"REALISTIC religion," said Sherwood Eddy in a recent interview at Christian College, Columbia, Missouri, "must be concerned not with saving one's selfish soul, but with saving society. It is not enough to save the drunkard from the slum; the slum must be abolished. It is not enough to help the slave; it must change the character of the individual and of the society that would tolerate such an institution. Realistic religion must make peace, a lasting peace founded upon justice.

"We say that America has justice for all, but let us first realize that there is no need to look outside of the United States to find conditions of poverty, slums and unemployment that disgrace any so-called Christian nation."

Dr. Eddy, a social reformer who puts into practice the reforms he advocates, continued to outline the origin and program of his experiment in Christian living, the Delta Cooperative Farm near Hillhouse, Mississippi. It was originated as a cooperative project for evicted Southern tenant farmers, farmers of the lowest and neediest class, farmers such as those pictured in the current play, "Tobacco Road."

"Tobacco Road," he said, "is not exaggerated, but it is necessary to realize that it is a picture of the very worst conditions. It does picture reality, but only among the lowest class of Southern people. The author did not intend to portray in it the living conditions of the entire South." It is Dr. Eddy's hope that just as *Uncle Tom's Cabin* helped to abolish slavery, so "Tobacco Road" will do its part in eliminating the evils of sharecropping in the South.

It was a result of seeing the conditions under which these people lived, and of realizing the abominable injustices inflicted upon them, that his plan for helping them to a new economic status took form. After he had learned that the average sharecropper family earned from $100 to $212 per family per year, and after he had himself been arrested by Southern police on vague charges of preaching communism, Dr. Eddy and his colleague, Sam Franklin, resolved to do something to eliminate this faulty economic order that has made Southern tenant farmers utterly dependent, semi-illiterate and hopeless.

The average cotton sharecropper cultivates his twelve or fifteen acres in an almost primitive fashion, using the seed, mules and scanty equipment of the landlord. In return he must present 50 per cent of his crop to the landlord. As a result, he must obtain on credit, usually from plantation commissaries, his food and other necessities of life. It has been found that the cash income, if divided among a family of five, is scarcely $1.75 per person per month. In a rich agricultural district where living should have been at a high and progressive level there were poverty and disease, serfdom, sometimes even terror and lynching.

Therefore, the Delta Cooperative Farm was organized, "an experiment which looks toward the replacement of an outworn economic system by a new one"; an experiment which had its birth in a realization of the tragedy of these Southern people's lives, and which has as its guiding principles the social objectives first voiced by the founder of Christianity.

The project advocates a cooperative plan as opposed to the present system of competitive capitalism. The farm is organized both as a producers' and as a consumers' cooperative, the latter based upon the Rochdale principles. In proportion to the amount and quality of work done, dividends are declared and distributed. As a consumers' cooperative, the Utopian community has a common garden, hog farm and poultry farm, and operates a consumers' cooperative store.

From hovels shared with farm animals, from filth, from physical and mental wretchedness, the thirty families living on the farm have come to individual homes for each family group, with cleanliness and modern conveniences and an American standard of living.

The group is fighting to uphold the right of collective bargaining, especially as it affects the Southern Tenant Farmers' Union. They believe also in the application of the newest technological improvements, with the workers whose labor is replaced sharing in the returns from the increased production.

The project is definitely organized on a principle of interracial justice. Both Negro and white families live in close proximity to each other and work together, raising no question of "social equality," but merely that of coordinating their activities and abilities for their mutual benefit. Sam Franklin, resident director of the enterprise, makes this statement concerning their ideal: "We endeavor to develop a sense of solidarity

*Senior at Christian College, Columbia, Missouri, and member of honor society, Phi Theta Kappa.

and to bring the workers of both races to a realization of the necessity of facing their mutual economic problems together.''

''The race problem in the South,'' said Dr. Eddy, ''is not at all a question of social equality, of intermarriage, of eating or dancing or doing things together. It is rather a question of life, of liberty, of freedom of speech and freedom from the fear of lynching.''

At present the families living on the farm are governed by an elected council of five members, not more than three of whom may be of the same race. The president of the Cooperative Council serves as mayor and the Council members operate the producers' and consumers' cooperatives. The rulings of the council are subject to the veto of the trustees, but the trustees have never considered it necessary to employ this power.

The fundamental underlying all the other principles of the community is that of Christianity actually applied to living. The religious program includes church services, Sunday schools, and classes in religious education. The plan provides educational opportunities for adults, and in the near future hopes to organize nursery schools, kindergartens and an elementary school for Negroes. They are also planning to start a medical cooperative, under the direction of a physician, for members of the farm and inhabitants of the surrounding communities.

As an experiment in ideal living, the farm was organized to form a new social order from the dregs of the old; it was to demonstrate that both white and colored labor can work together harmoniously; and it was to prove the economy and the resulting high standard of living of a cooperative system.

Dr. Eddy sees the general practice of cooperation as the only solution for the problems of the South. He believes that the Southern sharecroppers must organize to obtain the things that they cannot obtain alone, and he advocates institutes for the practical education of adults to be set up and maintained by the government.

Left to right: Dr. Eugene S. Briggs, president, Christian College; Shirley Evans, vice-president, Y. W. C. A.; Sherwood Eddy; Lois Diersen, president, Y. W. C. A.; C. E. Lemmon, pastor, First Christian Church, Columbia, Missouri

Typical cottage at the Sherwood Eddy Cooperative Farm. Note flowers in the foreground and screens at the windows

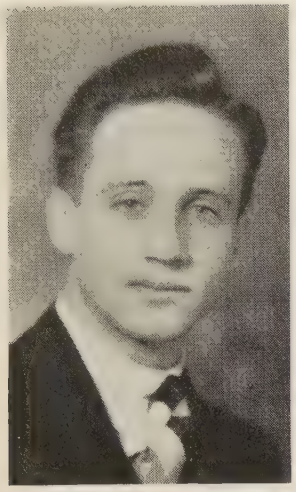
''The future of the cooperatives is great,'' he believes. ''They have been successful in other countries; they are sound economically; and they are a means of providing social justice and equality without revolution.''

Youth Tackles World Problems

(*Continued from page* 7.)

ple's Christian Federation, made up of representatives of the various churches, sensed the need of doing something about the political situation in the city. So out of the city Federation, but still controlled by it, emerged the ''Youth's Political Action.'' This group felt that if young people would build a new world, they must first build a better community. During the last national election, ''Youth's Political Action'' sponsored a get-out-the-vote campaign, using thirteen outdoor billboards carrying this slogan, ''Vote as you choose, but vote; you owe your country no higher loyalty.'' In a recent school board election, each candidate was interviewed, and the president of ''Youth's Political Action'' says, ''We have the respect of our local politicians because they have come to know and appreciate what organized youth can do in a political campaign.''

Perhaps the activities mentioned above are exceptional; no doubt many church young people are still satisfied with superficial discussions and have not experienced the thrill which comes from working to realize some deep conviction. However, Dean Charles R. Brown of Yale Divinity School has pointed out that things of deep and lasting value cannot be built in haste, they must *grow,* and growth takes time. This principle holds in the realm of religion, and the realization of the prayer of Jesus must be accomplished step by step, through a cooperative Christian program. This is the method pursued in the United Christian Youth Movement. It is growing and taking root in increased numbers of youth groups. Through it young people of today are planning and working together, and are taking a great forward step in building the Kingdom of God.



Donald Edwards

Missions and Missionaries

By DONALD EDWARDS*

CAN I believe in missions?

It took little more than a scriptural command, several decades ago, for young men and women to group themselves together in volunteer bands to "go into all the world." But there seems to be something more involved today for students, who are socially alert, to become missionaries. By what other means may we justify missions?

Let us first understand that the missionary enterprise constitutes a major activity of mankind. Every year there are being devoted to it thousands of lives and millions of dollars. By available statistics there are 28,000 Protestant and approximately 22,000 Roman Catholic foreign missionaries. In the Belgian Congo alone at the beginning of 1936, of the total white population of 18,683, there were 2,319 Catholic and 734 Protestant missionaries. Annual contributions to such activities in the years previous to 1929 averaged nearly $57,000,000 in Protestant bodies alone. The sums credited to Catholic projects certainly equaled such a figure. Because of the zeal of the present pope, who will probably be characterized in history as "the Missionary Prelate," huge numbers of priests and nuns have been sent out to countries the world over. Protestant mission boards claim the allegiance for Christianity of over 6,000,000 church members, while Rome acknowledges from her Vatican the acclaim of 12,000,000 Roman Catholics in what is known as the non-Christian lands. Protestant missionary doctors number 1,300 and treat over 11,000,000 patients a year in over 2,500 hospitals and dispensaries. At least 10,000,000 Bibles are distributed annually in hundreds of languages and dialects, a great many of which have been reduced to writing by missionaries.

For the sake of those who believe missions to be superficial and not capable of taking any permanent root in the society in which they exist, may it be pointed out that Kagawa of Japan has instituted his Kingdom of God movement of social reform with a distinct basis in missionary efforts that were started many years ago. It might be interesting to observe that a smug Western world can be well stirred by the message of a Japanese, who in his turn gives back the story that was given to his land by members of our race not so long ago. Several of the members of the lower house of the diet in Japan, as well as a number of presidents of the imperial universities, are Christians. Sun Yat Sen, the most influential Oriental our generation has known, was a Christian. The mission colleges of Smyrna, Beirut, Cairo and Constantinople have trained many of the leaders of the present governments of those Near Eastern lands. In Africa the colonial governments are frequently dependent upon the educated Christian for responsible leadership in that land.

Whether he wills it or no, the modern student of world affairs must acknowledge the importance of the foreign mission enterprise. But what of the charge against the missionary as an instrument of Western imperialism? What is there to say to the person who answers, "Missionary motives have always been identified with Western culture. We have no right to pretend religious humanitarianism when all we are doing is to expand our civilization, a degenerating exploitation for the most part." This is the voice of the person overwhelmed by the indigo cast of an economic and political unrest that leaves no peace of mind. History tells of Western expansion preceded frequently by outstanding cases of missionary endeavor, such as Livingstone's explorations in Africa. But what about the Marco Polos and Columbuses, Commodore Perrys and Stanleys who were motivated at no time by religious unselfishness, but whose adventuring into the unknown opened up an inevitable flood of Western culture through trade and political exploitation? The missionary may not be guiltless in promoting that expansion, but it would have taken place without him.

What sort of person is this missionary we are talking about? Is he the sort who always wears a long face, a pith helmet, a pair of white duck shorts, carries a Bible under his arm and a green umbrella over his head? Is he like the pictures used to portray him—always unshackling the poor black slave from his bonds and chasing away the naughty slave trader; or is he continually facing crouching leopards and lions with a brave front and an upraised hand? Is he trained for his job or does he just "Go"? The student of the problem of missions will encounter all sorts of differences as to policies of mission boards, but there remain a number of outstanding characteristics common to all missions and missionaries. No mission board of any consequence today accepts the services of any man or woman lacking in a sound moral character or a conscientious religious life. The applicant for appointment must also have graduated from college and professional school with a high scholastic standing and an understanding of the cultures he is going to contact

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in his work on the foreign field. Besides these prerequisites he must be known as possessing a sense of humor, a sound judgment, an absence of race prejudice and fanaticism, a strong physique, and above all a record for working well with other people. It is not surprising that as a result of such strict requirements recent investigation of the records of Harvard and Yale graduates shows that the children of missionaries have a higher average of achievement than those of any other professional group. On the whole, men and women outstanding for their idealism and culture and character are the best representatives of the Occident that we may offer those countries that are so fast aping every custom of the "white," whether it be good or evil.

The altruism of such a group is amazing. It is seldom for material profit that families, well educated and highly cultured, alienate themselves in foreign lands, devoting their entire lives to the welfare of a strange people, with no reward save the satisfaction of having done something important very well. It can be little else than a wholly good and unselfish motive that will make people give millions of dollars to a cause, the results of which they will never see.

Coupled with a superior ability and an unselfish motive the missionary must be possessed of a spontaneous sympathy for the worth of human personality. In the hands of such a type of leader the missionary enterprise should be well guided and directed.

Mr. and Mrs. W. H. Edwards, parents of Donald

By what criteria may we judge missionary work? What good is it doing? Perhaps worded most simply is the following quotation from Kenneth Scott Latourette: "If, because of missions, men are better clothed and fed, if they have a more orderly government, if there is less of fear and cruelty and hatred in their lives, if there is more of honesty, if there is added readiness to sacrifice personal interests for the common weal, if there is an increase in knowledge, if among nations and individuals there is a greater friendliness, understanding and willingness to cooperate, then missions are abundantly worth while." In the light of these standards what has been accomplished by missions?

The missionary has directed his efforts against the exploitation of the primitive man. In Africa he has fought slavery, and in China the opium traffic. Elsewhere in the world he has opposed firearms and liquor. It was largely due to the exposé made by the missionaries in the Congo during the terrible rubber atrocities that King Leopold II finally came to regret ever having taken the Congo Free State as his own more or less private estate. It has been the missionary who has taken the lead in attempting an interpretation of one people to another. There would probably be far more unrest than there is today in the African continent were it not for the peacemaking missionary.

The missionary has been a force against race prejudice. It will be through just such channels as these that mankind will perhaps approximate, ultimately, the prerequisite to the Kingdom of Heaven—world brotherhood. As to the excuse, charity begins at home; the charity that always stayed at home soon ceased to be charity, and turned out to be rank miserliness. World brotherhood will not radiate from a single point outward, but must eventually blaze up from numerous fire points over the world, small and insignificant at first, but, in the end, revolutionary and epoch making.

In Congo it has been the mission hospital for years that has pioneered in medical treatment. Now the Belgian government is establishing hospitals of its own and there is being carried on throughout the country a system whereby all patients of sleeping sickness may be cured, even in the remotest part of the country. Sanitation and health, so important to the safety of a colony, were started and have been fostered by missions.

The missionary has elevated the status of womanhood in every case where he has had an opportunity. And in the raising of the standard he has lifted the ideals of family life as well.

Chief of all the purposes that a missionary has in his work is that of transforming lives. The present king of Belgium, as Crown Prince, when he was visiting at Bolenge, put it: "Your people here look so much happier than at other posts where I have stopped. Why is it?" He was answered by one native leader, "Well, your majesty, I guess it's just because we are."

I was asked not so long ago whether I thought my father's life was well spent and whether his opportunities have been limited or enhanced by his giving so much of himself to Africa. I suppose that had he not done what he is doing now he would have done well in his original profession as an engineer in Scotland. But missionary work has changed all that for him and in his own words, which might well be the words of any other missionary: "Never would I have been as happy doing anything else. It has found my life for me."

Can I believe in missions? I can and do. In the light of all its noble purposes and most of its methods, I believe. Missions are most certainly worth while.

"No oriental religion has a social gospel. They are bankrupt before human needs, and utterly helpless before the swift change of modern progress."

—Stephen J. Corey in *Beyond Statistics.*

These Youth of Ours

By HENRY G. HARMON*

Dr. Henry G. Harmon

THERE is zest in the anticipation that precedes a fine struggle. On college campuses and elsewhere today, baseball teams are working three and four hours each afternoon. The drill is arduous but pleasant, for there is the keen anticipation of the struggle to come. Football teams are already diligently at work on fundamentals, with no spectacular competition until next October. Even now there is thrilling anticipation of the coming contest.

Thus youth looks at tomorrow. As yet the specific opponents are obscure and the arena not clearly designated, but all signs of the times give assurance of a worthy contest in the establishment of a new social order, and youth is happy and anxious to be a part of it. Complaints are not made and favors are not asked. The movement to a new order of things has been started, and youth is anxious to join. The current rise in enrollments in high schools and colleges indicates that these youth of ours are not foolhardy in their speed. They are ready to work and be trained, but they are likewise caustically critical of unnecessary delay. They are pleased that old molds have been broken, antiquated practices shattered, unsound dogmas challenged, and pagan motives discredited. They even are happy that the new has not taken definite form, for as a group they have some ideas about things, and they want them included in the new world order.

True it is that these younger persons come to their task with certain limitations, but these are not of their own making. They lack complete understanding of the magnitude and complexity of the problems which they face, and thus disillusionment is ultimately certain and proper. Only experience or good historical perspective could obviate this unpleasant necessity, and, by and large, they have neither.

In America the rapid rise of great wealth, a quickened social conscience, and the sharp competition within the ranks of labor for such jobs as technocracy has not destroyed have combined to lengthen the period of childhood. Young men and women who are physically and intellectually competent to establish and conduct homes are maintained in a state of social and economic dependency far removed from the more basic realities of life. Thus, sometime in the second decade of their life, when their mature status is suddenly established, their pitiable lack of contact with realities necessitates a period of orientation which they do not now anticipate. Economy dictates that this should not be necessary.

The only substitute for a more realistic approach to adult responsibilities would be vicarious experience and perspective gained through intimate friendship with the great of the world and maturity gained by participation in the trends of the ages. While all have studied history, the typical detailed and particularistic presentation of the classroom teacher has deprived them of these friends and experiences.

The approach of youth to the problems of tomorrow will be faltering at first, for they understand their task so incompletely; but their virtues and assets more than compensate.

The younger generation of today is well informed. Knowledge is more widely disseminated than in any previous generation. Inexpensive printing, motion pictures, radios, and compulsory education have all contributed to this fact. The tremendous enrichment of the curriculum in elementary schools, the introduction of the elective system and exploratory and survey courses in high schools and colleges have all tended to broaden and diversify student interests.

It may be that mastery has declined in certain collegiate fields dear to their fathers, but this

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William Woods College campus view

has been supplemented by a breadth of interest, a scope of information, and an urbanity in thought which augur well for tomorrow. A serious conversation with a young person today will leave the typical adult confused and dismayed, for rather than confining their intellectual excursion to a few time-worn paths in which both are comfortable, the younger one runs freely and with flippant and disconcerting familiarity through wide fields of interest.

Nor is their erudition even primarily broad; it is also specific and intense. They have explored many fields with care and some thoroughness and can usually pursue several problems further than the casual listener comprehends. The citizen of tomorrow is well informed.

Armed with a superior knowledge of the nature of the world and man, youth look to tomorrow with confidence. Possibly with their parents they strut a bit in the youthful conceit of an infant nation, but there is a deeper self-reliance, an abiding certainty that whatever awaits them shall not master them. Their great-grandfathers completed the establishment of a nation; their grandfathers fought the American Industrial Revolution; their fathers freed science from bondage and have carried it far forward. The thought of an orderly, bloodless social revolution which shall free man from certain bondages which still harass him, holds no fear for the youth of today. The magnitude of the task inspires them, and their courage is undaunted and will so remain.

But while the young are confident of their ultimate success, they are not so certain either of the sincerity or the wisdom of their advisors.

It is apparent to the more advanced of this group that their problems will probably lie in the area of social relationships, and it seems obvious to them that in this phase of life there is little advance in the last generation for which they need commend their elders. Belief in peace is avowed, while preparations for war are rushed. Hymns are sung to the brotherhood of man while social and class antipathies are promoted. Efforts to give social and economic security to unfortunates and permit them to live with reasonable happiness and dignity are discredited by many who profess to love mankind. Democracy is worshiped in public and sold out cheaply in private. While restriction by law is made of the bounteous productivity of the soil, millions starve because of lack of an orderly method of distribution. In public and private, principle is sacrificed to profit. Vows taken solemnly at marriage are broken for trivial considerations, and the teachings of Christ are resented by many churchmen if they impinge too directly upon a favorable balance of trade. The young are not ignorant of such paradoxes, nor are they unimpressed by them. The commonness and universality of such contradictions tend to discredit adults and inject into the relationship of junior and senior a cautious and critical attitude that is too often mistaken for disrespect. This wariness on the part of the young is our own creation and is entirely wholesome and desirable under the circumstances.

The most powerful weapon which youth possess is their complete honesty. The efficacy of this weapon lies in the speed with which it enables the young to completely disarm their seniors. The younger ones have neither interest nor training in the intellectual strategy of yesterday. They are untrained in subterfuge and the art of circuitous approach. They have convictions, and they express them. If these convictions are distasteful to the disciples of the status quo, they are not even touched with remorse, for they are not overly impressed with the status quo. These convictions are often in areas of life where they were not intended to be, but the new generation is not limited by the intent of others. If at times their utterances shock one's sensitivities, remember that they are honest, that they portray their judgments accurately, that they hide nothing behind a false cloak of respectability. Their countenances are transparently honest.

To honesty may be added courage. It may be a courage born of inexperience, but they are unafraid. They know in what they believe and will not be frightened away by strange signs. Such epithets as radical, socialist, communist, pacifist, conservative, or internationalist hold no fear for them. They will not be held back so easily. Into these forbidden fields they will go despite the warning, that they may be certain not to overlook any practical or partial solution to the problems of their day. There is no fence of prejudice sufficiently high to restrain youth, for their courage will carry them wherever their task demands.

Young America is spiritual and reverent and approaches tomorrow with a purpose and attitude essentially Christian.

The spiritual life of modern youth is not always apparent, although ever present. They are not interested in the creation of illusions. They are often shockingly unorthodox in their expressions, but their purpose is noble. They are determined to be spiritually and religiously free and are more than a little annoyed by hypocrisy and bigotry. They will not worship God or follow Christ because of tradition or dictation, but they will accept and love each for the beauty and worth that the Master brings to life. They are impervious to denominational appeal. When the church falters, they forsake it; when it offers leadership to the new way of life, to finer understanding between people, to a nobler manner among men, the young are its most ardent disciples.

Oversheltered, informed, confident, critical, honest, courageous, spiritual and reverent; this is the youth that goes to labor. Men of today may press forward with the fortunate assurance that their sons and daughters see the promised land and will enter it.

Mary White

By WILLIAM ALLEN WHITE*

This article by one of America's foremost editors and writers was penned the day following the funeral of the author's daughter. It is presented in this Youth Number because it so naturally reveals an understanding of youth on the part of maturity which approximates the ideal.

—The Editors.

THE Associated Press reports carrying the news of Mary White's death declared that it came as the result of a fall from a horse. How she would have hooted at that! She never fell from a horse in her life. Horses have fallen on her and with her—"I'm always trying to hold 'em in my lap," she used to say. But she was proud of few things, and one was that she could ride anything that had four legs and hair. Her death resulted not from a fall, but from a blow on the head which fractured her skull, and the blow came from the limb of an overhanging tree on the parking.

The last hour of her life was typical of its happiness. She came home from a day's work at school, topped off by a hard grind with the copy on the *High School Annual,* and felt that a ride would refresh her. She climbed into her khakis, chattering to her mother about the work she was doing, and hurried to get her horse and be out on the dirt roads for the country air and the radiant green fields of the spring. As she rode through the town on an easy gallop she kept waving at passers-by. She knew everyone in town. For a decade the little figure with the long pigtail and the red hair ribbon has been familiar on the streets of Emporia, and she got in the way of speaking to those who nodded at her. She passed the Kerrs walking the horse, in front of the Normal Library, and waved at them; passed another friend a few hundred feet farther on, and waved at her. The horse was walking and as she turned into North Merchant Street she took off her cowboy hat, and the horse swung into a lope. She passed the Tripletts and waved her cowboy hat at them, still moving gaily north on Merchant Street. A *Gazette* carrier passed—a high school boy friend—and she waved at him, but with her bridle hand; the horse veered quickly, plunged into the parking where the low-hanging limb faced her, and, while she still looked back waving, the blow came. But she did not fall from the horse; she slipped off, dazed a bit, staggered and fell in a faint. She never quite recovered consciousness.

Mary White

But she did not fall from the horse, neither was she riding fast. A year or so ago she used to go like the wind. But that habit was broken, and she used the horse to get into the open to get fresh, hard exercise, and to work off a certain surplus energy that welled up in her and needed a physical outlet. That need has been in her heart for years. It was back of the impulse that kept the dauntless, little brown-clad figure on the streets and country roads of this community and built into a strong, muscular body what had been a frail and sickly frame during the first years of her life. But the riding gave her more than a body. It released a gay and hardy soul. She was the happiest thing in the world. And she was happy because she was enlarging her horizon. She came to know all sorts and conditions of men; Charley O'Brien, the traffic cop, was one of her best friends. W. L. Holtz, the Latin teacher, was another. Tom O'Connor, farmer-politician, and Rev. J. H. J. Rice, preacher and police judge, and Frank Beach, music master, were her special friends, and all the girls, black and white, above the track and below the track, in Pepville and Stringtown, were among her acquaintances. And she brought home riotous stories of her adventures. She loved to rollick; persiflage was her natural expression at home. Her humor was a continuous bubble of joy. She seemed to think in the hyperbole and metaphor. She was mischievous without malice, as full of faults as an old shoe. No angel was Mary White, but an easy girl to live with, for she never nursed a grouch five minutes in her life.

With all her eagerness for the out-of-doors, she loved books. On her table when she left her room were a book by Conrad, one by Galsworthy, *Creative Chemistry* by E. E. Slossen, and a Kipling book. She read Mark Twain, Dickens and Kipling before she was 10—all of their writings. Wells and Arnold Bennett particularly amused and diverted her. She was entered as a student in Wellesley in 1922; was assistant editor of the *High School Annual* this year, and in line for

*Editor of the *Emporia Gazette,* Emporia, Kansas.

election to the editorship of the *Annual* next year. She was a member of the executive committee of the High School Y. W. C. A.

Within the last two years she had begun to be moved by an ambition to draw. She began as most children do by scribbling in her schoolbooks, funny pictures. She bought cartoon magazines and took a course—rather casually, naturally, for she was, after all, a child, with no strong purposes—and this year she tasted the first fruits of success by having her pictures accepted by the *High School Annual.* But the thrill of delight she got when Mr. Ecord, of the *Normal Annual,* asked her to do the cartooning for that book this spring, was too beautiful for words. She fell to her work with all her enthusiastic heart. Her drawings were accepted, and her pride—always repressed by a lively sense of the ridiculousness of the figure she was cutting—was a really gorgeous thing to see. No successful artist ever drank a deeper draught of satisfaction than she took from the little fame her work was getting among her schoolfellows. In her glory, she almost forgot her horse—but never her car.

For she used the car as a jitney bus. It was her social life. She never had a "party" in all her nearly seventeen years—wouldn't have one; but she never drove a block in the car in her life that she didn't begin to fill the car with pick-ups! Everybody rode with Mary White—white and black, old and young, rich and poor, men and women. She liked nothing better than to fill the car full of long-legged High School boys and an occasional girl, and parade the town. She never had a "date," nor went to a dance, except once with her brother, Bill, and the "boy proposition" didn't interest her—yet. But young people—great, spring-breaking, varnish-cracking, fender-bending, door-sagging carloads of "kids"—gave her great pleasure. Her zests were keen. But the most fun she ever had in her life was acting as chairman of the committee that got up the big turkey dinner for the poor folks at the county home; scores of pies, gallons of slaw, jam, cakes, preserves, oranges and a wilderness of turkey were loaded in the car and taken to the county home. And, being of a practical turn of mind, she risked her own Christmas dinner by staying to see that the poor folks actually got it all. Not that she was a cynic; she just disliked to tempt folks. While there she found a blind colored uncle, very old, who could do nothing but make rag rugs, and she rustled up from her school friends rags enough to keep him busy for a season. The last engagement she tried to make was to take the guests at the county home out for a car ride. And the last endeavor of her life was to try to get a rest room for colored girls in the high school. She found one girl reading in the toilet, because there was no better place for a colored girl to loaf, and it inflamed her sense of injustice and she become a nagging harpy to those who she thought could remedy the evil. The poor she had always with her, and was glad of it. She hungered and thirsted for righteousness; and was the most impious creature in the world. She joined the Congregational Church without consulting her parents; not particularly for her soul's good. She never had a thrill of piety in her life, and would have hooted at a "testimony." But even as a little child she felt the church was an agency for helping people to more of life's abundance, and she wanted to help. She never wanted help for herself. Clothes meant little to her. It was a fight to get a new rig on her; but eventually a harder fight to get it off. She never wore a jewel and had no ring but her high school class ring, and never asked for anything but a wrist watch. She refused to have her hair up, though she was nearly 17. "Mother," she protested, "you don't know how much I get by with in my braided pigtails that I could not with my hair up." Above every other passion of her life was her passion not to grow up, to be a child. The tomboy in her, which was big, seemed loath to be put away forever in skirts. She was a Peter Pan, who refused to grow up.

Horsemanship enthusiast at William Woods College

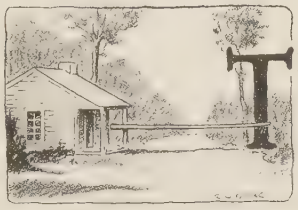
Her funeral yesterday at the Congregational Church was as she would have wished it; no singing, no flowers save the big bunch of red roses from her Brother Bill's Harvard classmen—Heavens, how proud that would have made her! and the red roses from the *Gazette* force—in vases at her head and feet. A short prayer,

(*Continued on page* 21.)

American Liberty Is Being Destroyed!

A Satire Written on the Author's Sixtieth Birthday

By HARRY OTIS PRITCHARD*

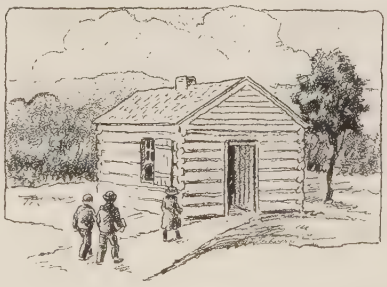


THIS is my sixtieth birthday. When one reaches the threescore milestone it is natural to become reminiscent I suppose. At least that is my mood. This disposition has been accentuated by certain happenings of this day.

One of the gifts which has come is a little monograph entitled *Give Me Liberty,* which I have just finished reading with deep interest and great concern. It is a bold, eloquent plea for the unrestrained and unmitigated operation of "the good old rule that he may take who has the strength and he may keep who can," which the author contends is the secret of America's growth and greatness.

Then, too, I have just finished listening to an impassioned address over the radio entitled "American Liberty Is at Stake," delivered by one who calls himself "The Crusader." It has made the shivers run up and down my spine as the speaker has declared that "the 'reds' are everywhere, undermining our Government and American freemen are being regimented like communistic manikins. The American system is being destroyed."

All this and much more which I read and hear has set me to ruminating on this my sixtieth birthday. I have been recounting the changes in American life which I have witnessed and the American liberties which I have seen destroyed. It is appalling how many and how far-reaching these are.



Without any effort at compiling the category which might be formulated, may I be privileged to call attention to a few of these liberties which have been destroyed, which come within the immediate range of my personal experience and which center around the life on the farm where I was born. It is a simple, prosaic story, thoroughly typical of the experience of the average American.

The Tollgate Is Gone

One of the things which I delighted to do as a boy was to go with Father and Mother in the "big wagon"—we had no other conveyance—to the county seat. This did not occur often for the simple reason that the road which we were compelled to travel was a "toll-road." No one could travel it without paying at least twenty-five cents for the round trip. Although the distance from our home to town was only six miles, there were two tollgates within that distance in order to catch travelers both coming and going.

There were many times when we did not "go to town" because we did not have the quarter. There were other times when the need for necessities was so great that Father would be compelled to go although he did not have the cash with which to pay the tribute. More than once have I seen him fill the big market basket with eggs, butter and other produce; then taking the handle of the heavy basket over his arm, he would walk those six long miles to Franklin; exchange the produce for coffee, sugar and other essentials of our simple fare, and then trudge the weary miles home again.

This road had been built by three men who organized themselves into a partnership or a company and exacted toll of all who traveled it. It had existed many years and had been paid for many times for it was a very profitable investment.

This privately owned public utility was a source of discussion, friction and even violence. From time to time men became incensed and tried to "run the gate" with the result that sometimes horses were badly injured by the "pole," and on one or two occasions men were seriously hurt. I remember distinctly a bullet hole in the front door of one of the gate-houses which had been made by a man who sought to frighten the keeper so that he could get past the gate without paying the toll. There was a constant agitation to levy taxes, buy the road, and make it "free." This friction came to the point of rebellion.

Although I was scarcely ten years old when this agitation reached its climax, I recall clearly the arguments used. My father was one who wanted the road made "free," and our home was the center of much of the discussion. There is no need to summarize the arguments in favor of abolishing the "toll" system. The arguments advanced in the negative are the more interesting in the light of contemporary discussions. Although the farmers had donated the land for this road, and although each township through which the road ran had voted a money bonus to those who built it, and although the gravel with which it was finished had also been given, nevertheless it was looked upon as "private property." Thus there was a hue and cry about the "rights of private property," "confiscation," "destroying private initiative,"

*Former secretary of higher education who passed away October 24, 1936.

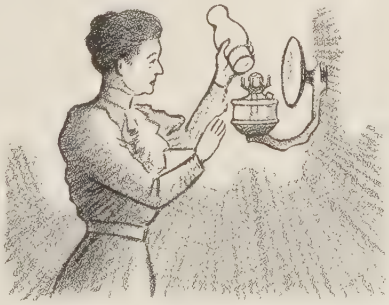
"American principles being taken away," "individual liberty at stake," *et cetera, ad infinitum.*

Needless to say, the affirmatives won and the right of a few individuals to have a strangle hold on every person who must travel the highway was destroyed. Today that road is hard-surfaced, built at public expense. Whenever I travel over it today at sixty miles per hour when I go to visit the old farm, I always think of my blessed father with the market basket on his arm, taking nearly two hours to trudge the distance which I now travel in less than ten minutes. Yes, American liberty was destroyed—the liberty of a few in order that the liberty of the many might be maintained.

The Subscription School Is Gone

The first school I ever attended was a "subscription school." It was conducted during the summer months, and was for the purported benefit of the small children who could not walk the distance to the public school in the winter season. The fee for eight weeks' schooling was $2.00 per child. Those who could not pay could not attend. I recall even now with a lump in my throat how my boyish heart went out to some neighbor children whose parents were too poor to pay. The idea of taxing each in proportion to his ability to pay in order that all might have equal educational opportunities was still "new" and "revolutionary." It was confiscatory. It took away from the industrious, the frugal, the substantial citizen, in order to help the ne'er-do-wells, the shiftless, the no-accounts, the "people who won't work even when they have the opportunity." It would destroy liberty.

And how could I forget the summer of 1892? I had graduated from the eighth grade by written examination in March. The terrible panic of the 90's was already upon us. Farm prices were lower than they had been in years. There were no high schools for country boys and girls—only the city high schools—and I wanted to go to high school. Anyone attending from outside the city limits must pay a tuition fee of thirty-six dollars for the year. How well I remember that figure! It looked like a fortune to us. It was more than the price of the best horse on the farm. It would take two milch cows to pay it. Added to this would be clothes, books, transportation and other incidentals. Above all I was the eldest child and my labor was badly needed on the farm. Then, too, no one had ever gone to a high school from that country community, and what was the use of so much "book larnin'" anyway?



But I begged and cried, and cried and begged, until at last a way was found. My poor parents must have lain awake many a weary night trying to work out the plan. My father was sympathetic with the idea of a high school education but the additional financial load seemed impossible. It was agreed that I might go to high school upon the fulfillment of three conditions. First, I was to earn the money with which to pay the tuition after our own crops were tended. Second, I was to walk the six miles each way each day except when the horses were not being used. Third, I was to "stay out of school" in the autumn and spring at such times as my services on the farm were especially needed. I gladly accepted all three conditions but the struggle was far more difficult than I had anticipated, particularly to get the money for the tuition.

I was a mere lad, just turning sixteen. Most of the money was earned with the threshing machine. The job assigned me was tending the measuring box. This was more than a "man's job" although it was nearly always given to some boy scarcely grown. The measuring box sat on the ground. It consisted of two boxes, holding a half bushel each, and a sort of hopper into which the wheat ran. One box would be placed in the hopper and as soon as it was full the other would be pushed in to be filled while the first was being emptied. It was my task to push one box in, the other out, then lift the filled box and pour it into a sack or pass it to another "hand" who poured it into the end of the wagon bed. The box when filled weighed approximately forty pounds. It was nothing unusual for us to thresh one thousand bushels per day. One day we broke all records by threshing 1,350 bushels. That meant twenty-seven hundred trips up and down lifting forty pounds each time. It meant a total of 108,000 pounds, or fifty-four tons lifted between sunrise and sunset, by a boy who had just passed his sixteenth birthday. For that labor I received the enormous sum of one dollar which added to other dollars earned in a similar manner went to pay that high school tuition. Do you wonder that I cannot forget the summer of 1892?

My brother now lives on that same farm. He has a son who is sixteen—a junior in a "township high school." This past year the school bus called at the front gate for him each morning and returned him each evening. He rode in comfort each day over the same road which I walked each way for four long years. He had no tuition to pay. He had better-trained teachers and facilities all provided by a small tax on those who *have* for the benefit of those who *have not.* Yes, American liberty—the liberty for only those who can pay to get an education—has been de-

stroyed in order that our truly wonderful school system with its opportunities for all might be established.

The Kerosene Lamp Is Passing

One other horrible example of the way in which American citizens are being regimented and American liberties are being destroyed. For nearly sixty years my parents lived in the house in which they were married. Mother passed away two years ago, and Father went last Thanksgiving Day. All their lives they used kerosene lamps. In their old age these lamps actually became dangerous. On one occasion one of the lamps exploded and set the house on fire. Because of this danger, as well as for convenience and labor saving, my brother and I were anxious to have electricity installed at the farm.

There is a main line of a privately owned public utility about one mile away. We interviewed the officers of this utility as to the possibility of having a branch line run to the farm. They asked us eleven hundred dollars for running that line a little more than a mile. That did not include wiring the buildings, nor carrying the current from the public highway to the buildings which meant an additional quarter of a mile of construction. Furthermore, when the line was built and paid for by us, it was to be the property of the company. No doubt it would be added to its capital investment at a greatly increased evaluation. And what is more important, when we discovered by investigation that we could build the line for less than half their figures, they refused to allow us to "hook up" to their transformer though we were willing to turn over to them the line which we would construct. Hence, my father and mother went on living out their days without any of the conveniences and comforts which electricity affords.

Then came the act of Congress passed in 1935 making provision for rural electrification projects, by means of which provision the farmers of a county may organize, borrow money from the government, and build the needed lines and other equipment. My brother was one of the organizers of his county. The project has been approved by the authorities. The line will soon be constructed. Thus by paying the initial fee of five dollars and agreeing to use the current, the same line that we tried to get for the benefit of our aged parents for which eleven hundred dollars was asked, is now to be built. Furthermore, after twenty years this entire project will belong to those who enter into the cooperative enterprise, paid for out of profits. And what is even more significant, the rate the cooperators are to pay for the electricity is less than half the present rate charged by the private concern to which reference has been made.

The old farm where kerosene lamps and lanterns have been used for nearly a century will soon be lighted by electricity and modern appliances will be in use in residence, barns, chicken houses, and other buildings. American liberty has been destroyed—the liberty to charge eleven hundred dollars for a five-hundred-dollar job and own it outright although paid for by someone else.

I might go on and show how American liberty has been destroyed in the rural free delivery of the mail; in the farmers' cooperative buying and selling enterprises; in the provision for the refinancing of farm mortgages with long-term payments and low interest; and in a dozen other vital ways—all centering around the farm on which I was born and reared, and coming within the range of the sixty years of my lifetime. Yes, American liberty is being destroyed on every hand! Private enterprise is being curbed! Individual initiative is being hedged! The American system is in danger! The "Reds" are everywhere!

Beyond Statistics

A Book Review

BEYOND STATISTICS, The Wider Range of World Missions, by Stephen J. Corey. St. Louis. The Bethany Press. 188 pp. Price, $1.00.

Two decades ago it was the custom of those who would attack the foreign missionary enterprise to level their guns at the statistics. These opponents would prove by figures that foreign missions were not producing results. This had two bad effects. In the first place it forced the missionaries and boards to think in terms of numbers of converts and made them liable to superficial effort, and in the second place it did not take into consideration the real nature of the work and the difficulties involved.

We remember reading the article on religion in the *Japan Year Book* of a few years ago. It was a remarkable article on the total religious picture in Japan written with fine objectivity and made the observation about the Christian religion, "Christianity has only about a million adherents but because of its hopeful spirit and humane emphasis is much more influential than its numbers would indicate." This is high authority for the truth that the values of our Christian faith in Asia are beyond statistics.

These are the values that Dr. Stephen J. Corey, president of the United Christian Missionary Society, sets up in his new book, just off the press. In nine excellent chapters he makes a categorical appraisal of the larger contributions of the modern missionary movement.

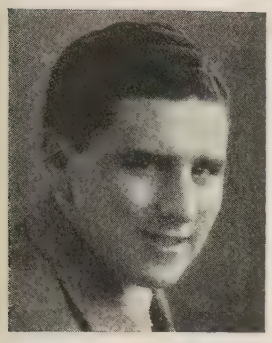
There are several reasons why this is an effective book. In the first place it is positive. There is no trace of apology, no hesitation, no equivocation, and no acknowledgment that the missionary enterprise is under criticism. It is the expression of a man who is unequivocally committed to the world-wide mission of the Christian religion. The second element of its effectiveness is the rich experience of the author. He has traveled widely, has read exhaustively and has so saturated himself with the subject through his long experience as a missionary administrator, that the book carries with it a wealth of observation, illustration and episode which makes it readable and instructive. And the third element of effectiveness is in the literary style. Dr. Corey has a fluid style and through his simple narrative there flows the emotion and enthusiasm of a sincere and devoted advocate of his cause.

The book is timely, for the conflicts of religion today are cosmic. The survival of the Christian religion depends upon its total impact upon a world saturated with secularism, paganism and nationalism. The missionary program cannot be gauged by the older evangelical standards alone and a book like this, if widely read and generally used, will help to fortify the conscience of the church and sustain support for the only kind of program that has any true reality in our day.

C. E. LEMMON.

Personalities

By FRA EDGARDUS



John Paul Pack

THE young preachers of the Disciples—what a host they are and what high promise of usefulness they presage. Dr. Marcus Dods, the eminent Scotch scholar and theologian, speaking to a group of young preachers toward the close of his life, said, in substance, "You will have a hard time but you will give a good account of yourselves. I envy you." We who have reached the seventh inning of the great game of life, and stand up to stretch, would say something similar to the young men of our ministry who are shortly to succeed us in various leaderships of the church.

At Huntington, Indiana, is John Paul Pack, happy in a glorious ministry, studious, alert, in love with his high calling. And he is ably assisted by his competent and attractive wife, who is a daughter of Mr. and Mrs. Walter M. White of Memphis, Tennessee, so long enthroned in the hearts of our brotherhood.

The minister of the Broad Street Church, Columbus, Ohio, is Floyd Faust, earnest, aggressive, an apostle of Christian unity, and interested in the educational life of the Disciples. Just now this "lad o' parts" is dreaming, along with the minister of the First Baptist Church there (his near neighbor), of a possible union of the two churches, with both ministers continuing in the united church.

Raymond F. McLain

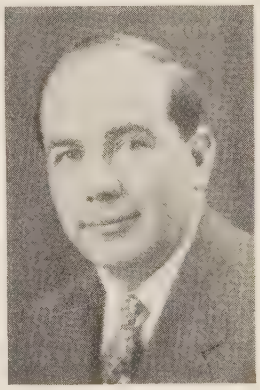
At First Church, Ottumwa, Iowa, is Earl Daniels, only recently called to this good field. A preacher's son, his first book just off the press, this young preacher brings an enthusiasm and a passion to his ministry that is altogether praiseworthy. His goal is to make himself a good minister of Jesus Christ, and everything he touches, be it pulpit preparation or pastoral duties, receives his best of mind and affection.

Robert W. Burns is at Peachtree Boulevard Church, Atlanta, Georgia, preaching in that beautiful Gothic edifice, the expression of L. O. Bricker's chaste architectural dream and worshipful spirit. Sponsored by Dr. Bricker and on "his own" Burns has taken his place among the leaders of Atlanta's notable ministerial group. He had the courage to come to the defense of the child of a home of the Jehovah Witness faith—a child who refused to salute the flag. Burns did not condone the offense, but he asked for a sympathetic understanding of the situation. And it took entrails to do that because it was an unpopular thing to do. By all that one can see or hear, Robert W. is in for a long and conspicuous ministry in this important pulpit.

Over at Winnipeg, Canada, is Stanley L. Shippey, whom I married to his winsome wife some twelve years ago, and later ordained him to the ministry. This young Disciple, who had his upbringing in the small but spiritual congregation at Rodney, is devoted to his work, faithful in every detail, reads the best books, longs to excel in a calling that thrills his being. I used to preach to this young dominie and I can still see his serious, upturned face hanging on every word, a devout worshiper to whom a reverent church service is a very threshold of heaven.

Dr. Lewis S. C. Smythe of Nanking University, son-in-law of Frank Garrett, long-time missionary to China, is the youngest man ever to receive a Ph.D. from Chicago University. He teaches sociology at Nanking and is a youthful leader of rare and attractive qualities. . . . Lyman Hoover, son of Guy Hoover, Indiana minister of long and fruitful career, has been in China some four or five years, and is just now doing graduate work in Yale. There will be many open doors of usefulness for this young man, son of the manse. . . . Raymond McLain of Eureka is one of the youngest college presidents in the country. He has taken hold of the helm at Eureka like a good pilot who knows the reefs and steers for the open channel. . . . Elbert Starn, who served for awhile with the church at Adrian and went to Yale, is now head of Religious Education for the Ohio Disciples and they are proud of his good beginning in that important field.

Archie B. Bedford of the Danforth United Church, Syracuse, N. Y., is past forty, but still on the sunny side of forty-five. He is older than the men referred to hitherto in this page, and his record deserves honorable mention. In twelve years he has united the First Christian Church and the Danforth Congregational Church, made a solid, enthusiastic body preserving the while the best traditions of both Disciples and Congregationalists. His work will bear scrutiny. It is of the pioneer type, and it is highly probable that many such mergings will take place.



Archie Bedford

Negro Youths and the Ministry

By ROSS J. GRIFFETH*

WHAT of the Negro young men? Are any of them becoming ministers? Can any of them develop into competent spiritual leaders of their own people in this country? Are we helping to prepare an adequately educated Negro ministry in America as well as in the Congo? Are any efforts being made to supply higher education, above the Junior College level, for future Negro ministers and teachers of religion? Here is at least one answer:

"Professor E. C. Cameron is appointed a committee of one to deal with welfare problems of Negro ministerial students enrolled in Butler College of Religion." Thus spoke Dean F. D. Kershner one spring day in 1936.

With characteristic aggressiveness and intensity, Professor Cameron took over the task and enlarged it. The existing conditions were first surveyed. Conversations were held with leaders known to be interested in the development of a group of Negro young men capable of furnishing the same kind of spiritual and educational leadership for American Negroes that is being developed in our colleges and universities for leadership among other groups.

An organization meeting was held May 5, 1936, at Second Christian Church in Indianapolis where Henry Herod ministered for so long. According to the records, those present were: Professor Cameron, Dr. W. F. Rothenburger, Hayes Peoples, Cleo Blackburn, Dr. C. H. Winders, S. Grundy Fisher, Willard M. Wickizer and Mr. Perry and Mr. Harris, colored Butler students, with an interested group from Second Christian Church, Indianapolis.

During the meeting clear-cut lines of action were laid down. Flanner House would, so far as possible, furnish employment for the students. The Negro churches would endeavor to raise three hundred dollars to support the project. Other Indianapolis congregations would be asked to provide clothing, bedding, furniture for a house which would be rented near Butler. The Department of Church Development and Evangelism and the Department of Religious Education of the United Christian Missionary Society would contribute four hundred dollars to the project the first year. Butler University would, so far as possible, make tuition grants. Rural churches of Indiana would be asked to provide food—eggs, butter, canned vegetables, meat, fruit—and, so far as possible, keep the pantry shelf supplied.

*Professor, Butler University.

—*C. L. Smith*

Negro Ministerial Students at Butler

Left to right: Daniel Heath, Melvin Dickson, Charles Martin, Charles Webb, Jacob Bridges

A scholarship committee was appointed. An applicant, in order to qualify for entrance into the student group, must have had a good record in school, must meet entrance requirements at Butler, and must be endorsed by the National Convention of the Negro Churches. The number of students to be admitted to the cooperating group would, at first, be limited to six and expanded only if experience proved the wisdom of such a move. . . .

Then came September. Mr. Wickizer reported that four Negro students would be helped at Butler through available scholarship funds. Other Negro students were being helped at other institutions. Plans for opening the proposed cooperative house moved forward rapidly and materialized.

The second story of a house was rented. Cleo Blackburn, superintendent of Flanner House, graduate of Butler, Christian gentleman, splendid leader of his people, graciously assumed responsibility in connection with a multitude of details.

Indianapolis Disciples supplied bedding, beds, and other furniture as needed. A call for any item brought a quick, generous response. Clothes were given. Women at Flanner House put these gifts into first-class shape. Only one important wish has remained unfulfilled through the year: the wish that each man might be given a moderately priced but neat suit of clothes—all of them uniform in character—so that the men might present the best possible appearance when bringing their songs and messages of cheer to the various churches and organizations before which they appear.

The Who's Who of the Butler Negro Cooperative House displays the following facts about the students:

Cyril Robinson: native of Jamaica, product of our missionary work on that island; graduate of Southern Christian Institute; A.B., Butler University; studying

at Drake University the second semester 1936-1937; first president of the house.

Melvin Dickson: home, Crockett, Texas; graduate of Southern Christian Institute; Senior class, Butler.

Charles Martin: home, Chicago, Illinois; graduate of Southern Christian Institute; Senior class, Butler.

Daniel Heath: home, Jackson, Mississippi; graduate of Jackson College; Junior class, Butler.

Jacob Bridges: home, Oklahoma City; graduate of Jarvis Christian College; Junior class, Butler.

Charles Webb: home, Muskogee, Oklahoma; graduate of Jarvis Christian College; Junior class, Butler.

Heath, Dickson, Webb, and Bridges are now the College of Religion Negro Quartette. Their ability to interpret the great spirituals and folk songs of the American Negroes is indicated by the fact that twelve hundred Butler students demanded numerous encores at a recent all-school chapel even though the lunch hour had arrived and nearly departed before the chapel period was finished.

Has the project been a success? A financial statement made by Cleo Blackburn near the close of the first half year of the project indicated that from this point of view all was well. Two of the boys were given employment through the National Youth Administration during the second semester and so were able to help the house in a substantial way.

The rural churches of Indiana, under the stimulus and direction of Professor Cameron, responded nobly and generously to the request for food. After some experimenting it was arranged that various churches would in turn supply rations to the boys for a week each. So generous have the churches been that it has been necessary to change the schedule considerably. Churches that planned to send in food in January were requested to postpone their contributions until April! One who knows the ability of Indiana farm women to can vegetables, meats and fruits will find it difficult to suppress a feeling of envy for the Negro ministerial students of the Butler Cooperative House when one thinks of the good things provided for their table.

Since the death of Professor Cameron, who had endeared himself to the students as a generous guide, helper, brother, the task of guiding future developments has in some measure fallen to me. But now the task is relatively easy for the pioneering has been done. Competent Cleo Blackburn attends to daily details. R. H. Peoples, Willard Wickizer, T. T. Swearingen and interested friends will do as much as possible to provide necessary money. Disciple churches of Indiana, both city and rural, will share in the task as needs are made known.

And are these young men worthy? Are they really going to make significant contributions to the spiritual redemption of their brethren?

The quality of character and the capacity for learning displayed by every member of the group is such as to bring cheer to the hearts of all who long for a new and brighter day for the work of the Disciples of Christ among the Negroes of America.

And how do the boys feel about it? Let's listen to Charles Webb as he writes for the group: "All of us are mindful of the fact that much is expected of us, that much depends upon our future actions. This responsibility is sensed not only as a definite obligation to the church and to the world in which we live, but as an initial effort to establish a permanent dwelling for young men who may come this way tomorrow in an attempt to educate for Christian leadership. We realize that we are building a bridge that must not be destroyed when our passage is effected. With this awareness we are putting our very hearts into every attempt to prove worthy of the many fine things our interested friends are doing for us."

We gladly place the destinies of tomorrow in the hands of such Christian leaders—pleasant, industrious, thankful, consecrated—as these.

Mary White

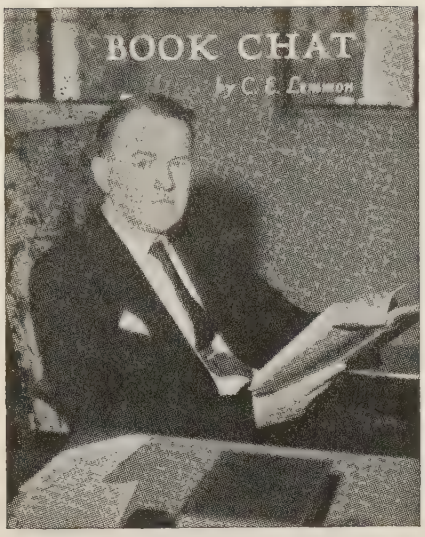
(*Continued from page* 15.)

Paul's beautiful essay on "Love" from the thirteenth chapter of First Corinthians, some remarks about her democratic spirit by her friend, John H. J. Rice, pastor and police judge, which she would have deprecated if she could, a prayer sent down for her by her friend, Carl Nau; opening the service, the slow, poignant movement from Beethoven's "Moonlight Sonata," which she loved, and closing the service a cutting from the joyously melancholy first movement of Tschaikowski's Pathetic Symphony, which she liked to hear in certain moods on the phonograph; then the Lord's Prayer by her friends in the high school.

That was all.

For her pallbearers only her friends were chosen; her Latin teacher, W. L. Holtz; her high school principal, Rice Brown; her doctor, Frank Foncannon; her friend, W. W. Finney; her pal at the *Gazette* office, Walter Hughes; and her brother Bill. It would have made her smile to know that her friend, Charley O'Brien, the traffic cop, had been transferred from Sixth and Commercial to the corner near the church to direct her friends who came to bid her good-bye.

A rift in the clouds in a gray day threw a shaft of sunlight upon her coffin as her nervous, energetic little body sank to its last sleep. But the soul of her, the glowing, gorgeous, fervent soul of her, surely was flaming in eager joy upon some other dawn.



Today's World

IT IS not good to read religious books exclusively so this month we shall deviate from our usual custom and take an excursion into the field of secular reading.

Philip Guedella, English journalist, has written on *The Hundred Years,* beginning with the accession of Queen Victoria in 1837 and ending with the death of George V. Though the treatment is somewhat superficial it is good reading, stimulating to the imagination, and gives one a lively sense of participation in tremendous events. Into these sketchy pages the author has crowded the drama of personalities, politics, prosperity, depression, war, peace, empire and revolution. It is an interesting narrative on one of the formative periods in the history of the modern world.

Quite in contrast as to point of time is the new book by two University of Minnesota professors, A. C. Eurich and E. C. Wilson called *In 1936,* a 620-page survey of the year that has just passed. The first half of the book deals with domestic questions such as the Roosevelt election, the Supreme Court controversy and the labor split. The second half pictures the international scene stressing the civil war in Spain, a new Caesar conquering Ethiopia, and England under two kings.

In 1936 indicates how easy it is to get along without newspapers and still be well informed, now that we have our news hourly over the radio, have it organized for us capably in several splendid news magazines, and then at the end of the year have this scholarly and objective summary. The fact is that some busy people are finding that they can keep up to date, fully informed, and perhaps have a clearer mind on current topics without so much as a glance at the newspapers. When newspapers cease to be objective in the treatment of news they soon cease in about the same proportion to be influential with their readers.

This declining influence of the newspaper as a maker of public opinion is explained by Ferdinand Lundberg in his *Imperial Hearst,* made available for a larger public in the Modern Library, with a splendid preface by Charles A. Beard. The unbelievable perfidy of William Randolph Hearst, the sordidness of his private life, the dictatorial treatment of his employees, the venality of the Hearst press, the editorializing of the news, his sinister work in practically bringing about the Spanish American War, his wicked stirring up of racial and international animosity all for the sake of circulation, and the crass commercialism of all that he does, brand him as about the most evil influence in our American life. He is getting old and is afraid to die and is now finding that the people have learned to discount his blatant pages. And this utterly devastating book not only pictures an ugly life but implies the discredit that his influence has brought to the American press.

After reading about Hearst one will want an antidote of some kind and I would suggest the *Enjoyment of Laughter* by Max Eastman, a huge book with a thoroughgoing and altogether delightful analysis of the elements of humor, with hundreds of examples, full treatment of famous humorists and interesting from beginning to end. The writer received a copy as a gift from a friend who suggested that "it might spice up some sermons a little bit." One of the many definitions of humor offered in this book is that it is a kind of disappointment, the beginning of something big suddenly ending in nothing, like offering the baby a gift and then just before it grabs smilingly jerk it away, and the baby is likely to laugh and keep up the game of grab. On such a theory some of our sermons must qualify as funny, for they begin with big ideas and great texts only to end in "nothing." But there are other premises of humor not so serious in their implications for preaching.

Those who have attended college or have lived in college towns will enjoy *Alma Mater,* by Henry Seidel Canby. The most important benefit of the older college according to this author (Yale 1899) came from that indefinite something called College Life which inadvertently did a rather good job of fitting its graduates into the life of the world into which they went. But these college boys grew rich, built and endowed great Gothic universities and thereby destroyed the very thing they had loved so much. By destroying College Life they made possible research and scholarship, true servants of our present-day civilization, but nothing to warm up about or elicit very many college cheers. To take the place of the old college life we have big football stadiums, mostly empty, and half paid for, supported as they are by the sentimentality of the "old grad."

Van Meter Ames, professor of philosophy of Cincinnati University has a new book, *Proust and Santa-*

(*Continued on page* 45.)

Social Trends

By JAMES A. CRAIN*

Final Report on Peace Poll

ELSEWHERE in this issue will be found the ninth and final tabulation of returns from the Disciples' Peace Poll which was inaugurated on Armistice Sunday last year by the Department of Social Education and Social Action through the cooperation of WORLD CALL, *The Christian-Evangelist* and the *Front Rank*. While a more complete analysis will be made after careful study, it seems possible at this time to make certain preliminary observations.

First, the *rather wide distribution of returns* should be noted. Ballots came in from 35 states and the District of Columbia. While tne bulk of the returns were from those midwestern states in which Disciple membership is greatest, ballots also came in from states like Connecticut, Idaho, Wisconsin and Utah, where we have few churches and but few members.

The tabulation covers 16,304 ballots. This is approximately 1 per cent of the Disciple membership in the United States. Such a sampling may be taken as indicative of the general trend of the thinking of the group.

What Do Disciples Believe?

What, then, do the Disciples of Christ believe with reference to the problems that have direct bearing on the question of maintenance of peace and the avoidance of war?

The poll shows a vote of slightly less than two to one against the avowed naval policy of the United States, namely, that we must maintain a navy sufficiently strong to protect, under all circumstances, our citizens, our commerce and national interests all over the world. That is the policy under which the navy is proceeding and under which both the national administration and Congress are providing plans and appropriations for naval enlargement. Of those who voted on this question, 8,109 were opposed, 4,398 favored and 1,142 were undecided.

The Disciples are emphatic in their support of disarmament by international agreement, 11,815 favoring such a move and only 1,760 opposing, with 915 unable to make up their minds on the subject. If Mr. Roosevelt should follow out his rumored intention of calling a disarmament conference he would find strong support among the Disciples of Christ. Some 9,803 of them would go farther and have the United States disarm down to the minimum needed to protect our own soil from invasion, regardless of what other nations do.

Pacifist Strength Surprising

Perhaps the most surprising trend of the entire poll is that which reveals the pacifist strength in our ranks. On the straight-out declaration, "I will not bear arms in or otherwise support any war in which the United States may engage," 3,069 persons out of 13,135 voted affirmatively, 6,875 voted in the negative, and 3,191 were sufficiently doubtful to vote "undecided." That slightly less than 25 per cent of the voters on this question should take a positive stand for absolute pacifism is indicative of the growth of pacifist sentiment in the brotherhood in recent years. If the 3,191 "doubtful" be taken into consideration, then it is apparent that pacifistic sentiment permeates the thinking of almost 50 per cent of the voters. The same trend is observable to an even more marked degree when we face the reverse of the pacifist position. This declaration reads, "I am willing to bear arms in or otherwise support any war in which the United States may engage." On this issue 10,445 out of 14,047 voted a violent negative and only 2,270 voted affirmatively. Nor can Disciples be regarded as favoring the use of military force against nations declared aggressors by international agreement, since 8,768 out of 13,647 voted negatively on this proposal, though 9,321 out of 14,223 would favor application of economic sanctions. On the other hand, it is apparent that they are almost three to one in favor of bearing arms to repel an attack upon continental United States and its territories in the Western Hemisphere.

*Secretary of Social Education and Social Action, United Society.

On the question of neutrality, 12,046 out of 14,850 favor a neutrality law which would forbid direct or indirect sale of arms, munitions and implements of war, and all loans and credits to belligerent nations. Some 10,920 would be willing to add all supplies which would aid in any way the prosecution of the war, including oil, cotton, foodstuffs and the like. It is important to note that on the question now being debated in Congress—whether the President shall have discretionary authority to lift embargoes—the poll shows a vote of 6,052 against, 5,299 in favor of keeping embargoes mandatory.

The Disciples are also against conscription by a vote of 7,646 to 4,661, with 8,889 favoring return to our traditional policy of voluntary enlistment. This was the method used by the government to secure army and navy personnel up to the time of the World War, except for the unhappy experiment with drafts during the Civil War. On the other hand, there is a somewhat stronger trend in favor of drafting resources and private wealth during war time, the vote on this question being 6,781 favoring and 4,901 opposing. This, no doubt, grows out of the knowledge of huge fortunes made by "Merchants of Death" during the World War.

Rights of Conscientious Objectors

Corroborating the trend toward pacifism noted above, is the overwhelming vote of 10,581 to 2,821 in favor of recognizing the right of conscientious objectors to refuse to participate in war. When all factors are taken into consideration, the vote on this proposal almost exactly parallels the vote supporting voluntary enlistment as the proper method of securing army and navy personnel. It also follows the same general trend of the vote against conscription.

Still stronger is the vote in support of Congressman Louis Ludlow's proposal to amend the Constitution to require a national referendum before Congress shall declare war, except in case of actual invasion of the territory of the United States, 11,606 favoring, with only 2,618 opposing.

On the question of freedom of speech, freedom of the press, and freedom of assembly, the Disciples registered the most emphatic affirmative of the entire poll, 12,310 supporting and 1,210 opposing, or a ratio of roughly 10 to one.

A British Poll

A poll of approximately 550 leaders among our British churches taken recently shows all but unanimous opposition to the bearing of arms in any sort of war except in fulfillment of national obligations to the League of Nations against a nation declared an aggressor by that body. Three hundred and ninety-two persons, of whom 291 were of military age, declared themselves willing to go to prison rather than fight in any war. The vote was 534 to 3 in favor of Britain remaining a member of the League, but 517 to 17 against armed intervention against aggressor nations, and 444 to 41 against the imposition of economic sanctions. On the question of entering into treaties of mutual defense with other nations the vote was 523 to 0 against such a policy, but 481 to 15 against maintaining a policy of isolation.

The poll of the American churches may be summarized as follows: Disciples of Christ are opposed to the present naval policy; favor disarmament by international agreement; show strong pacifist tendencies, but an even stronger determination to fight to repel an invasion; are against the traditional doctrine of the freedom of the seas; favor a mandatory embargo on arms, ammuntitions, materials of war and loans and credits to belligerents; support some form of international organization for application of economic sanctions, but oppose military sanctions; are against conscription, favor exemption of the conscientious objector; favor a national referendum before declaration of war, and are almost unanimous in support of constitutional guarantees of liberty of speech, of the press and of the right of free assemblage in war time.

A study class beside the lake

Two students confer with a faculty member between classes

Recreation is a part of conference

A class in the open at a Negro Conference

A Call t

THE conference call is sounding again. All a
Conferences and plans are being laid for anot
Rico, Argentina, India as well as in Canada a
people gather for another period of intensive tra

CONFERENCES in the various countries are in
country the conference leadership is free to ad
sequently conferences in China are different from
States. The program in the various countries is
able exchange of ideas and plans which makes fo

YOUNG PEOPLE'S CONFERENCES in the U
before. Profiting by the experience of the ye
before.

ONE major factor in the more effective program
vided conference faculty leaders. Last summe
riculum was launched. Special attention was given
rial provided faculty leaders. The result of this
syllabi for courses which include much more gui
ever been the case before. It seems certain, there
will be much more effective than it has been in the

THE plans for the afternoon program have been
mented, highly competitive, recreation program
operation and not extreme competition. In it will
that young people will not only learn things which
home churches but also things which will provide
sonally.

A THIRD item making for improvement is the
ence to situations back home. Every attempt
dissociated from the rest of the experience of those
time to the working out of a program of activity
to life. Local churches will be informed of the
will be provided as to how to use the training they

IN THESE and other ways Young People's Summe
important, therefore, that the Call to Conference

The fellowship circle; a high point of conference

onference

ld young people are being called to Young People's conference season. In Mexico, China, Puerto l States the call sounds and fine Christian young n Christian living.

here are many marks of similarity but in each ence idea to the needs of the young people. Con- kico and those in Canada from those in the United than it is different, however, and there is a profit- of the best by each country.

promise to be more effective this summer than ever program is being projected for 1937 than ever

onference curriculum and the improved aids pro- ed experimentation the year before, the new cur- tion and to the effectiveness of the guidance mate- aluation has been incorporated in new and revised rying on effective educational activities than has e formal curriculum of this summer's conferences

to make them more effective. Instead of a regi- a freer and more cooperative one. It will teach co- recreational and leisure activities and it is expected e in the recreation and social life programs of their nd constructive leisure activities for them per-

ention to be given to relating the week at confer- to keep the conference experience from becoming Each class group is to be expected to give definite ne class work. Class discussion will be kept close oung people have done in conference and guidance d to the best advantage.

s will be even more effective this summer. It is

—Myron T. Hopper, Director of Conferences.

A study class under the trees

The Luchowfu delegation at a China conference

Mexican boys attend Sr. Camargo's class

A sunrise communion service

Puerto Rican girls at their cottage

A Hindu Temple

India Advances

By J. F. EDWARDS*

IN THIS age of dictatorships and anti-religion, India is making solid progress in both politics and religion. Let us consider the political outlook of this great oriental country.

A New Constitution

In the month of April, India enters upon a new and great chapter in its history by the inauguration of a new political constitution which bids fair to make India the first democracy in the East.

William Ewart Gladstone used to say that "the task of statesmanship is to discover where God Almighty is going the next fifty years," and if India's new constitution does all that its framers hope for, it will become one of the mightiest potencies for good in the Orient for generations to come.

Its democratic provision of enabling 35 million people to vote will ensure the dethronement of the Brahman. This fact in itself marks a new epoch in India, and some unprejudiced observers believe this fact also helps to explain, in part, the unpopularity of the new constitution to many of the higher caste people of India. Some of these latter would say with Goethe on one occasion, "The century has given birth to a great epoch, but the great moment finds a petty generation."

But since the present writer has been watching the great constitutional argument in India for more than twenty-eight years past, twenty of them as a missionary editor for six missions, he believes both sets of statesmen, British and Indian alike, have been sincerely aiming at India's good.

Responsibility, Autonomy, Federation

Three words may be said to sum up the aims of India's new political constitution: Responsibility, Autonomy, Federation.

As to the first, the *responsibility* for governing the most complex nation in the world which has been placed in the hands of the people's leaders, is a responsibility with so many "safeguards" to provide against possible breakdowns, that the most fully organized party in the land, the Congress party, *talks* of rejecting it with contumely. This same party, however, is straining every nerve to capture every possible seat and will take the oath of allegiance, leaving till later the decision whether to accept office.

The framers of the new constitution reply that such "safeguards" are meant only for crises and that they are necessary and indeed inevitable in these days of unstable government the world over, especially as 14 per cent of the people are being given the right to vote in a land where only 8 per cent know how to read and write.

The *autonomy* bestowed upon the nine major provinces into which India is divided, each having its own separate government, is so far-reaching that one trusted leader, the veteran editor of the *Indian Social Reformer*, holds that authority should have been more centralized to prevent the provinces becoming so many unrelated units, though few others seem to take this view.

While these two factors of responsibility and autonomy have been steadily developing ever since the political reforms of 1919, when many important departments of government such as liquor and education were transferred to Indian statesmen, the third factor of an all-India *federation* is wholly new, having come to birth during the Round Table Conferences in London which were attended by Gandhi and others from India. By this federation, the two great sections of India called British India and the Indian States are to be welded into a unity that has never before existed.

Uniting Two Indias Into One

It is often forgotten in America that in India there are 675 Indian States, comprising some 45 per cent of India's area and nearly 25 per cent (over 81 millions) of India's population, whose rulers may rule as they like, except when cases of grave miscarriage of justice cause the British Resident to intervene; if, in the last resort, justice is not assured to the citizens of these States, the Viceroy as representing the King-Emperor's Paramount Power offers the defaulting ruler the alternative of a trial by his own fellow-Princes whose verdict shall be final, or a voluntary abdication; one of the recent cases in which abdication ensued was that of the Maharajah of Indore, well known to America by his marriage to the American citizen, Miss Nancy Miller.

There is a strong opinion in many parts of India that for the sake of India's people the direct intervention of the Paramount Power should take place oftener than it does.

Wherever the truth of this particular matter may lie, it is clear that for good or ill the new constitution brings under one scheme of self-government the people all over India, and that the new unity of India is officially regarded as one of the greatest achievements of the new constitution.

This much is certain, that to continue much longer the arrangement of two Indias, British India and the Indian States ruled by the Princes, would be to risk a civil war compared with which the American Civil War would be mere child's play. When it is remembered that the total population of India is nearly three times that of the United States, though in area it is only about half, it will be realized how great the dangers of delay might be.

The Price of India's Unification

But the unifying of India in one all-Indian Parliament is to be purchased at a very heavy price. Here we begin to understand something of the forces moving behind the clash between the British government and those Indian leaders who have desired separate independence.

The Indian Princes are probably not only the richest but the most reactionary rulers on earth. They of course have their own point of view and it has on occasion been ably set forth, but that Britain's democrats are deeply troubled in their minds over this aspect of the question was shown by the leader of the British Labor Party, Major Attlee, in the House of Commons when he asked "how long British democrats would continue to maintain autocracies without some better guarantee of what was happening inside them."

Some Indian patriots (how many it is hard to say) go the length of saying they wish the Indian Princes had not suggested this federation for all India, because they feel that the price India is paying for the cooperation of the Princes is a less democratic constitution; and they even hope that at the very last hour some factor or other may lead the Princes to withdraw.

Our own personal hope is that by working in close association with the democratic councils in India the Indian Princes may be led to liberalize their rule. How essential such liberalization is for the future of Indian democracy will be realized when it is pointed out that no amendments of the new constitution can be carried out without the unanimous ap-

*Principal, United Theological College, Poona, Indiana, and English Editor of *Dnyanodaya*.

proval of the whole body of Indian rulers, the only alternative for one who disapproves being to secede from the federation.

The Autocracy of India's Princes

Nor do the foregoing facts set forth the *full* price being paid for the unification of India under one supreme Indian government. These 675 Indian Princes, who are well organized in an Indian Princes' Chamber of their own, have put a ban on India's separate independence by stipulating that the basic condition of their joining the all-India federation is that the connection between India and Britain must continue, and that on no account will they sign their new treaties or agreements with India's Parliament but only with the King-Emperor direct through his representative the Viceroy.

One of the main reasons behind this is that they distrust their own fellow-countrymen, both Hindus and Muslims, whose failure to conclude an agreement between their two communities regarding the basis or proportion of representation in the councils, does not encourage the Princes to make any agreement with them on still larger questions.

Moreover, these Indian rulers have steadfastly refused to allow their own representatives in the all-India Federal Legislature to be appointed by election, thus denying the vote to their citizens. This means that the representatives of Indian States in India's Parliament will be nominees of the Princes, which means their palace favorites, and that these will sit side by side in the all-India Parliament with the representatives from British India who have been elected by the 35 million voters of the more democratic part of the country.

British Commonwealth of Independent Nations

Another set of rulers has claimed a hearing in this historic argument, acting as a powerful brake on the wheel of India's separate independence. These are the Dominion Premiers in the British Commonwealth.

This Commonwealth Family is constantly carrying on its communications, and it was not long after the important legislation of 1931 that the Indian constitutional question assumed crucial importance. The Dominion Premiers clearly intimated they were not willing to concede to India the "Dominion Status" of full nationhood represented by full membership in the Commonwealth.

This has been a great blow to India's pride, as it would be to that of any nation. One of the most notable speeches in India within recent years was one delivered by the Right Honorable Srinivasa Sastri early in 1935 when he pleaded that Federation and Dominion Status could exist side by side, but that the free and independent Dominions making up the British Commonwealth of Nations were not willing to receive India into the inner family circle of the Commonwealth until India shows more fitness for self-government. This attitude of the Dominion Premiers, democratic leaders all of them in their own countries, is the factor that explains why the term "Dominion Status" has not been used about India during the past few years and also why the term could not be included in India's new constitution.

India's Capacity for Self-Government

Opinions greatly differ on the question as to how far the Dominion Premiers' refusal to India is justified by India's fitness or unfitness, for complete self-government. There is evidence on both sides, and the supporters of Christian missions must form their own conclusion.

Much has been made of the alleged inefficiency and alleged nepotism of Indian Ministers in charge of various departments of government since the political reforms of 1919. Those reforms provided for a large majority of Indian members in every Council, Provincial and National, with a large number of nation-building departments transferred to Indian control.

The most capable judges of the results are the British members of the Indian Civil Service, and one of them, Sir John Thompson, states: "It would be unjust and ungenerous, especially in those of us who once helped to control the departments now transferred to Ministers, not to recognize what they have done and where they have gone beyond what we were able to effect. Let me mention one or two points. The villager with a sick wife or baby now finds that medical relief has been brought nearer to his door. The number of hospitals has increased by 35 per cent. The man with children to educate finds things made easier for him. In ten years the number of schools went up by 24 per cent, the number of pupils by 50 per cent, and the number of girl pupils by 80 per cent. Even in the last five years the number of girls in the secondary schools has risen by over 100 per cent and the number of girl graduates by nearly 80 per cent."

Over against this fair picture are such blots as the inhumanity of the Indian caste system, and the superstitions and evil practices that lie at the root of India's poverty.

How nobly India's own sons are fighting caste inhumanity is shown by what Gandhi said at the village of Faizpur where the Indian Congress was held in the last week of 1936: "I went to your Local Board well, situated just near the Harijan (outcaste) quarters, and I inquired if the Harijans were allowed to draw water from that well. I was told they might not do so, that they were suffered to take water out of an open trough from which cattle also drunk their water. How dare you, who want to win Swaraj, suffer to keep your own brethren on a level with cattle?" Yet in that same village of Faizpur Rs. 30,000 (over 10,000 dollars) were collected as gate-money to attend the Congress that was crying out for independence, and 25,000 people were fed daily for a week.

Why then such appalling poverty as prevails in India? Two reasons at least. One is India's worship of the cow; for while there are 64 definitions of Hinduism all different, yet all include cow worship as essential. However decrepit or milkless a cow may be, it must never be put to its last long sleep by a merciful anesthetic, but must drag on its weary existence in the Indian sun.

It is estimated that in *British* India alone there are twenty-four and a half million superfluous cattle the maintenance of which costs India 176 crores of rupees (over 135 million pounds, or more than 650 million dollars) every year. When we pointed this out in India, Gandhi replied that India ought to pay something for her religious principles! Whether such principles are behind another cause of India's poverty, India's money lenders, we know not, but it is not uncommon for them to charge 75 to 150 per cent for their loans, sometimes more.

India's Influence on the West

Nevertheless, India has a very noble culture distinctively her own. That the influence of Indian culture in the West is increasing is indicated by the recent appointment of that renowned Indian scholar, Dr. Sir S. Radhakrishnan, to the newly instituted Spalding Professorship of Eastern Religions and Ethics in Oxford University, in the inaugural address of which this eloquent scholar rightly affirmed, "Religion has been the master passion of the Indian mind."

(*Continued on page* 31.)

The sacred cow and pigeons for temple offerings

My Reasons for Becoming a Chinese Citizen

By CAMMIE GRAY*

Cammie Gray in Chinese costume

I AM happy to tell you that I have been accepted as a naturalized Chinese citizen by the National Government of China, in accordance with all the steps required by Chinese law. I wish that I could show you the two legal documents issued to me under the seal and signature of the National Government, showing my Chinese citizenship! And whenever I travel abroad they will issue to me still another document—a Chinese passport for travel and temporary visit.

Of course, you ask my reason for taking this step. I should say at the beginning that I did not do it because I love America, the land of my birth, any less. Although I have never been the one to say "my country, right or wrong," yet I can say that I cherish the ideals of freedom of worship, the strong moral fiber and progressive program of public education, the democratic opportunities for individual pursuits, and other characteristics of American civilization. And I can also say that I shall always cherish as an honored possession the two American flags that were given me as gifts when I first came to China more than twenty years ago. They are carefully folded away in my trunk and have never been outside of my trunk in China, for I have never believed it to be courteous to display in a private residence or in a private capacity the flag of another country while living here. But now that I have become a Chinese citizen I fly my large Chinese flag from my porch on all Chinese holidays and public occasions.

In passing, I should say that I could not take out naturalization papers for American citizenship, because I hold the extreme pacifist position, and would not make the declaration which the Supreme Court now holds applies to all, even women.

Another thing to be mentioned is that I did not take this step suddenly or impulsively or thoughtlessly, and neither did I receive any suggestion or advice from any one about doing this. The famous and regrettable "Nanking Incident" of 1927 which found me in America on regular furlough led me first to think of taking this step. I was detained in America for an extra year because the interior of China was in a state of turmoil and unrest, and I thought then that if I could become a citizen of China that no alien citizenship would be able to prevent me from returning to my home and my work in China.

I realized that if I, as an American citizen, had been in Nanking at the time of that "1927 Incident," I would have been compelled by the pressure of the American government and by the public opinion of other Americans to board that American warship in the harbor which was shooting off shells into the city to rescue Americans from very real danger. But how could I, an extreme pacifist, accept the hospitality of this American war vessel, thundering its shells into the city of another country in order to rescue me, a missionary messenger of Jesus, the Prince of Peace? And how could that American war vessel be in Chinese waters, in the first place, or sail into the rivers of China as far inland as navigable with naval landing parties? Extraterritoriality, of course, is the reply. But I am completely opposed to the whole system of "extraterritorial rights" for aliens living in China. However, as a private individual citizen of the United States there was nothing definite that I could do, except to talk against the whole system which I consider antiquated and unjust, but my words of opposition did not prevent me from being automatically a part of the whole system, for as long as the United States holds on to "extraterritorial rights" in China, every citizen of the United States is automatically a part of the system.

So my first and fundamental reason for taking out papers and becoming a Chinese citizen becomes evident, namely, to renounce the whole principle of extraterritoriality, and to reject for myself the application of it. By my becoming a Chinese citizen the United States government is thus automatically released from the usual responsibilities which it exercises toward American citizens in China through "extraterritorial rights" as far as I am concerned.

My second reason is related to the first, namely, to rely wholly on Chinese law, thus realizing my ideal of living as a Christian Chinese among the Chinese, with no privileges of "unequal treaties" or of law not enjoyed by my next-door Chinese neighbors. Ever since I came to Nanking I have tried to conduct my household and all my expenditures on a scale similar to the Christian educated professional class of Chinese. And since I have been living in my private residence, located in the nice residential district near the historic Drum Tower, I have been paying all the government taxes that are required of my Chinese neighbors and I am very glad to do so, and doubly glad now that I have only Chinese legal privileges in this land where I serve and live.

Furthermore although I grant each one the right to his own convictions, I can say that it is my own personal belief that what I have done in becoming a naturalized Chinese citizen is natural, right and just for all who come to China to work and live, if it is meant as a life work. How aliens who come to America and continue to live the life of their homelands, segregating together and known as "Little Italy" or "Little Poland," are criticized. But no American thinks of criticizing them if or when they take out naturalization papers and become American citizens—in fact, it is considered the right and natural course, and they are criticized if they do not do so.

I wonder how long it will be before America will do unto China as she expects China and all other nations to do unto her. Imagine the naval vessels of China and all the nations anchored in the various United States harbors, each naval vessel flying its own national flag, or sailing up the Mississippi as far as navigable or anchored therein, even in times of peace. Or imagine courts of the various nations established in the United States, the judges being appointed and sent from the various nations, and all aliens being tried each in his own national court and according to his own national law, for whatsoever offense—all these alien citizens of other countries being entirely outside the jurisdiction of American courts and American law while they reside there.

Such a picture is unthinkable, and would not be tolerated in America where all these "extraterritorial privileges" for aliens would be considered an offense against national sovereign rights. That is just how the patriotic, national-minded Chinese feel. Such practices cause much ill feeling, oftentimes concealed with difficulty. The National Government of China has long since requested the powers to release voluntarily all these "extraterritorial privileges." But in the absence of any move on the part of America to do so, I am glad that I have become a Chinese citizen, thus personally and voluntarily freeing myself from the unjust and unequal "extraterritorial rights."

My third reason for becoming a Chinese citizen is my deep appreciation of Chinese civilization and culture, and my enthusiastic admiration for modern China's determined national movements for new

*Missionary in Nanking, China.

life and reconstruction. Furthermore, through more than twenty years of close association with Chinese life, it has become perfectly natural for me to think and feel and eat and live the daily life as a Chinese and to feel entirely at ease and "at home." Now, as a fellow-citizen with the same national allegiance as my Chinese compatriots, I feel that I have a new and a far-reaching opportunity to serve this great land in a still closer way, enjoying the same rights and sharing the same destiny in the affairs of state. Not only a citizen, but also a Christian citizen of China! What a responsibility is mine and what an opportunity!

In conclusion, I would say that I am not ignorant nor unaware of possible personal dangers to me in case of war or disturbed or uncontrolled conditions occurring. In October, 1936, when the Japanese were making impossible aggressive demands on the Chinese government and diplomatic conversations between the two countries had broken off in strong feeling, most of the Chinese thought that open warfare between the two countries was imminent. At that time I was asked by a number of educated Chinese whether the American government had notified me to be in readiness to escape possible trouble. I knew then that this was the very time to practice my conviction of renouncing "extraterritorial rights." So it was under such circumstances, when dangers that would follow an open break with Japan seemed the greatest, that I signed the final papers and took the final steps required by Chinese law to acquire my Chinese citizenship.

This does not mean that I intend foolishly to expose my life to dangers or death, or to refuse possible escape. But it does mean that I have deliberately and voluntarily rejected for myself all "extraterritorial privileges," and will not accept any escape or protection that is not legitimately open to the little girl who is my Chinese protégé living with me, or open to my Chinese next-door neighbors. If in time of possible war or disturbed condition these Chinese must suffer or die as Chinese, I am willing also to suffer or die as a Chinese with these neighbors rather than escape as an alien through the protection of "extraterritorial rights."

How often when we missionaries are on furlough in America, have we heard the pastors, board secretaries, and other workers, in introducing us, refer with considerable feeling to "her love for her adopted country." I am glad that for me this land which for more than twenty years has been my "adopted country" has now become my legally adopted country, granting to me the rights and responsibilities of a Chinese citizen under Chinese law.

From the Church in Villa Mitre

WITH pleasure I write these lines about the church in Villa Mitre, Buenos Aires, where this month I am finishing four years of service. Looking back on these four years my heart fills with gratitude to God for the great blessing which he has bestowed upon us.

In general the work has gone well, although during the last twelve months it had seemed to be at a standstill. Perhaps, in our anxiety for achievement, we forget that progress is slow, and that the "divine leaven" leavens the lump slowly but surely. In our church the most effective element is that of the young people, and although we do not discount the importance of the adults, the majority are young men and young women, about an equal number of each. From this group a chorus of eighteen voices has been organized, some of which will take part in a song festival put on by the Argentine League of Evangelical Women. It is always difficult to maintain a group of young people but we are pleased that among them a spirit of reverence, of love and of harmony has prevailed, and last Sunday we experienced a joy which is felt only on rare occasions as we saw five of these young people profess their faith in Christ. We knew of one young girl who had been sick for two months and who expected to come to church as an expression of her faith in God and to confess faith in her Lord. She was Catholic, but for two years a friend had been talking to her about faith in Christ and about the blessings that come from Christian living. The experience of her sickness was evident, and as she read many times the New Testament she came to find the truth that is in Christ, and after a great fight she decided to break with her old life and accept him.

So in the evening service last Sunday after I had preached on the subject: "The Eternal Spring that is produced by being in Christ," the invitation was given and these five young people came forward to accept Christ. After a prayer, a trio sang an appropriate hymn and the congregation, uniting with one accord, expressed with tears the joy they felt. The young girl mentioned above in giving her testimony, with her face radiant with an expression of peace, her eyes moist, her voice trembling, said among other things: "This is a day of great experience for me as I confess faith in my Savior and surrender my life to him." One of the others is fruit of the Sunday school, another has had the nurture of our church, while two brothers came as the answer to a mother's prayer, who before her death besought the sons to follow in the footsteps of Jesus.

JORGELINA LOZADA WHITE.
Buenos Aires, Argentina.

(Jorgelina graduated from the Girls' Training School in Buenos Aires in 1925 and has since been working with our Mission in Buenos Aires. She has been active with the women's work, with the young people and with the children. For four years now she has been in charge of the congregation in Villa Mitre (La Paternal). She is a consecrated and efficient Christian worker.)

A Glimpse of Wema

By Mrs. E. A. Johnston*

THE Taber Memorial Church, Wema, Africa, is now nearing completion. It is a large brick building with corrugated iron roof and cement floor, used both for church services and day school. The building was erected by E. A. Johnston and Dr. W. E. Davis, in addition to their work of preaching and doctoring. It was made possible by the Taber family of Buffalo, New York, friends of Mrs. Johnston's family for seventy years, dating from before the time G. L. Wharton was called to Buffalo as their first pastor.

Lester Memorial Hospital, also of brick, cement and iron, was built by Mr. Johnston and Dr. Davis, and is a busy plant, with a nurse in charge. Since Wema has no mission doctor at present, the state doctor is taking the medical census at Wema and operating in our hospital, with the assistance of our nurse, Miss Goldie Alumbaugh. One day as he removed a cataract from a man's eye, the first operation of the kind ever performed in Wema, all rejoiced—he had "made the blind to see."

Other buildings in Wema, now completed, are a small bungalow, office building and the fine industrial building where carpentry work is done. Most of these buildings are built by native students in the schools by way of self-support, some of whom are going into the evangelistic work or to the Congo Christian Institute at Bolenge for further study.

Before leaving on furlough the Johnstons hope to see Wema's first brick residence at least under roof.

Religious teaching is given every day in the Wema schools. On Sunday there is a good Bible school averaging about 200 in attendance, which is organized about the same as Sunday schools at home. About a dozen or more classes are taught by native teachers and graded according to age groups. Since there are eight or nine villages near Wema, and a large rubber plantation, the school children, as well as some of the older folk, come from time to time to the station for Sunday school. On occasion, the attendance is from 300 to 400.

*With Mr. Johnston, missionary to Africa for almost a quarter of a century.

Message

"Love, Mother." The words were dim
And the paper, ivoried with age,
Was worn to breaking along the edge
Of an oft-turned page.

Hopeless, marked by defeat, a man
Re-read the words—and dreamed awhile.
Then set his face against the cold
For another mile.

—GRACE F. GUTHRIE.
Hereford, Texas.

"Joy to the World"

A Program for Children's Day

By GRACE W. McGAVRAN*

The following groups will be needed. They may be as large or as small as your choir seating capacity permits. "The First and Second Readers and the Speaking Choir are Intermediates." "The Singing Choir Is Junior." Intermediates and Juniors not included should be in a group just behind the Beginner and Primary groups in the main part of the auditorium. Unless there are enough in this second group to make an adequate group in and of themselves, do not ask them to take a special part.

Organ prelude—

Silent entry of "Singing Choir," "Speaking Choir" and "First and Second Readers" during the prelude. The choirs are seated as arranged for beforehand. The readers stand in places appointed for them.

Processional hymn.—"Joy to the World" sung by both Singing and Speaking Choirs. During this hymn the Beginners, Primary and Second Group of Junior-Intermediate, if there is one, come in in procession and take the places reserved for them.

Call to worship.—Psalm 67:1-5 given thus—

First Reader.—God be merciful unto us, and bless us, and cause his face to shine upon us;

Second Reader.—That thy way may be known upon earth, thy salvation among all nations.

Speaking Choir.—Let the peoples praise thee, O God;
Let all the peoples praise thee.
Oh let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God;
Let all the peoples praise thee.

Hymn.—"We've a Story to Tell to the Nations," *Singing Choir*—1st and 2nd stanzas only.

Scripture.—Matthew 28:16-20, *Speaking Choir.*

First Rader.—When the mothers brought their children to Jesus, he did not send them away. He took them in his arms and blessed them.

Second Reader.—On this happy Children's Day, our smallest children come to sing their praise to God. They think, too, of other children, far away, who likewise seek Jesus to be blessed.

The Beginner children come to the platform while "Jesus Loves Me" is played very softly on the piano or organ. They face their teacher who is seated, profile to the audience, on a low chair at one side of the platform.

The Beginners' Teacher.—We have come to God's house to praise him. Shall we sing, "This Is God's House" (or some similar opening hymn familiar to the children)?

The children sing.—"This Is God's House"

Their teacher.—This is Children's Day. All over the world children are praising God. We like to think about them today. Shall we sing a song about them now?

The children sing.—"The World Children" or "A Whisper Song"

Their teacher.—We have been bringing gifts to send our whisper song to children far away. Shall we put them in the offering plate now? Johnny and Ruth may put our gifts in. (Two children designated put the department's gift in the plate.) Shall we ask God to bless our gifts?

The children sing.—"Father Bless the Gifts We Bring Thee." While the children return to their places, "Jesus Loves Me" is played softly.

First Reader.—Our older children come also, to worship and to praise.

Ten Primary children come to the platform while "I Love to Tell the Story" is played softly. They are grouped to face their teacher, who is seated in a low chair on the opposite side of the platform from that on which the Beginners' teacher sat.

First Primary Child.—This is Children's Day. We want a story about children on the other side of the world.

Teacher tells the story, "From Rubbish to Happiness," found in "Jesus the Friend of Everyone," Children's Day Issue, 1937, or some other story selected by the Primary children. (If this story is used, leave out the introductory paragraph and start with the story proper.)

Second Primary Child.—That makes me think of our song, "We're Children of One Father" May we sing it now?

The children sing.—"We're Children of One Father," the children in the main part of the group joining in with them.

Speaking choir.—(Repeat very softly but clearly, the following verse, while one Primary child takes the department offering and puts it in the offering plate.)

"Shall we not send to other lands
The blessed Bible story?
Shall we not share with children there
His wondrous power and glory?
We will not rest 'til they have heard
The wonders of God's holy Word.
We will not rest 'til they have heard
The wonders of God's holy Word.[1]

Primary children return to places while "I Love to Tell the Story" is softly played.

First Reader.—John 8:12. Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

Second Reader.—Acts 1:8b. And ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth.

Speaking Choir.—Psalm 66:1, 2, 4, 8, 9.

Singing Choir.—"We've a story to Tell to the Nations." Stanzas three and four.

A Junior from the choir, or from the second group brings their offering to the offering plate during the singing of the last chorus.

First Reader.—And you who have witnessed our worship, as small children and older ones, will you not share, too, that we may send the message of God's love to other lands?

Second Reader.—Will you not help, too, to turn the darkness to dawning, and the dawning to noonday bright?

Representatives from classes and departments come to the platform and place the offerings of their groups in the plate, while the Speaking Choir and the Singing Choir join in singing "We Give Thee But Thine Own."

Speaking Choir.—Isaiah 35:5-8a.

First Reader.—Let the entire congregation join in singing.

Hymn.—"In Christ There Is No East Nor West" sung by entire congregation, led by Singing and Speaking Choirs.

Benediction.—By the pastor.

*Writer in field of Missionary Education.

[1]Words copyrighted by the Presbyterian Committee of Publication.

Our Missionary—An Appreciation

FRED S. NICHOLS*

WHAT do you hear from Miss Wilkinson, and when is she coming to us?'' is the question I have heard many times since this missionary returned on furlough. Well, Miss Wenona Wilkinson has come and gone. She came when walks were icy and when quite a few of our faithful were sick. But she called at the homes of the older faithful who were not privileged to hear her addresses. Some dear faces she missed on this visit; some that she chatted with will be gone when she comes to us again.

From the beginning of her work in China twenty-two years ago Miss Wilkinson has been our minister in China. Every Sunday we look at her picture that hangs on this wall, and are reminded of the work of this church beyond the sea. Our visitor looks a little older, but the change has been the change of added strength—the compensation of experience to all noble souls. This church loves Miss Wilkinson, and her present visit to us has intensified this affection of the years.

It is not strange that this missionary has such a hold upon the hearts of our people. Her stay with us revealed gentility and kindness. Her words about others were never bitter. Her fun and seriousness are mixed in happy proportions. Her idealism is patient. Her comparisons are always apt and sympathetic, and for that reason they never irritate or repel. It is just natural for her to be appreciative of everything done for her, whether by the congregation or by individuals—she takes nothing for granted as her right. In her broad sweep of vision and in her capable analysis of significant trends in religion, she never forgets the place of the local and humble. She seizes the fundamental without ridiculing the incidental. In all her interpretations clearness and sympathy ever walk together in beautiful companionship. She has balance. In the background, she talks of what others are doing. She has no ambition to be a major prophet. Her name is not in America's *Who's Who,* but surely it is in God's Who's Who—the Lamb's book of life.

Never once in our congregation have I heard a question or suggestion that would indicate the least doubt or suspicion about the work of our missionary. In the church we differ from each other in many respects in method and viewpoint; but we work together in devotion and love. We grant to a missionary the same rights that we appropriate for ourselves. We know Miss Wilkinson. We are sure she knows the Chinese, and we are equally sure she knows Christ, and that is enough.

But what of the future? The times have been hard. Our local budget is reduced to bedrock. We are giving to foreign missions more than most churches with a like membership and like budget. Through all our ups and downs we have tried to travel the same level in this work. We have been blessed in so doing. We must continue. To decrease missionary giving has never increased the giving for local purposes. Besides, it is possible to gain big local budgets and lose a soul. A church can lose its soul. We must live a world religion. We are reminded that present world conditions have increased the opportunities of Christian missions. In blessing China, Miss Wilkinson has blessed Carthage. We have an investment in her—an investment whose value has increased through these more than two decades. The dividends from this investment are too great now to think of letting go.

There are some definite things we plan, not only for the continuing of our foreign work, but for all our work. Some of our group are thinking of a comprehensive stewardship education. There is to be more planned missionary education, especially in the Bible school. Emphasis is to be made on the duplex envelope system. Special days will be observed for education, and for the privilege of giving. The men will be intelligently enlisted as they have not been heretofore. Letters from our missionary, that will be made to reach larger numbers of our membership, will win many hearts to the work. Yes, we are going to continue a labor of love we have been in for twenty-two years: with continued affection we are going to say, ''Our Miss Wilkinson.''

*Pastor, First Christian Church, Carthage, Illinois.

India Advances

(*Continued from page* 27.)

The *Indian Social Reformer* of January 9 this year remarked that this ''selection of the Indian philosopher to be the first Spalding Professor in Oxford University marks a turning point in Indo-British relations,'' with ''a significance deeper than the appointment of half a dozen Indian Governors of Provinces or even an Indian Viceroy,'' and likely to effect ''closer relations between the Indian and English peoples, to the permanent benefit not only of their two countries but of the world.''

We will only add that, should Dr. Radhakrishnan repeat in England his well-known defense of idolatry as being an infant stage in religion and to be tolerated as such, we have no doubt the philosophers of England and Scotland would know how to deal with him.

Indian Christianity and Indian Nationality

How completely all would-be vindicators of Indian idolatry are being answered by Indian citizens themselves is shown by the returns of the 1931 official census which indicated that over a million and a half had been added to the Christian church during the preceding decade, one of the stormiest in India's history. This works out at 12,855 additions every month, and the present (1937) monthly increase is probably at least 15,000.

Nor is this the only index of an advancing Indian Christianity, for thousands of caste people are every year entering the Indian Church and are giving as their reason that they want the help of the same Lord who is transforming so many Indian outcastes and transfiguring their homes and villages.

Not only so, but the influence of Jesus and his message is making itself felt upon every public movement in the land, and the searchlight of his personality and teaching is bringing to light some of the darker aspects of India's time-worn faiths, so that a silent revolution is being effected in these faiths. Moreover, educated Indian Christians say they see clear signs of a ''mass movement of the Spirit of God among the educated people of India.'' These various factors are contributing to the building of an Indian church of enduring quality. Even the reduction of non-Roman missionaries in India by 1,595 during the past few years (from 6,062 in 1931 to 4,467 in 1935) on account of retrenchment in funds from Western lands has some compensation in the steady growth of voluntary service in so many sections of the Indian church.

Nor are Indian Christians overlooking their duty to India's national movements. We would therefore request, on their behalf, that American editors will not leave the Indian Christian out of the national picture, as, for example, the *Literary Digest* did on January 9 this year. Writing of the Indian Congress meeting at Faizpur a few days before, the *Digest* said ''60,000 Hindus, Muslims, Parsees, Sikhs, Rajputs and Bengalis chatted gaily.'' *But no Indian Christians!* It is quite certain a good number of them were there, for they are to be found in almost every political party in India. One of Gandhi's right-hand men is an Indian Christian, occupying the strategic post of organizing secretary to Gandhi's All-India Village Industries Association, Mr. J. C. Kumarappa. Several Indian Christian leaders are standing as candidates for seats in India's Provincial and All-India Councils in the general election going on as we write.

Happily the day is past when Indian Christians can be left out of India's nation-building organizations. It was one of the best-known of India's Christian leaders, Dr. S. K. Datta, who, in a notable speech in the All-India Legislative Assembly at Delhi, told the British and Indian statesmen gathered there in India's Parliament, that if they wished to see Indian democracy at its best they should go and see it at work in the Indian churches, which he described as ''so many little Indian republics'' up and down the land.

Project worked out at Battery Park Christian Church, Richmond, Virginia

It Began With the Primary Department

CELESTE A. O'FLAHERTY*

THE primary superintendent had just been through an intensive week with a visiting missionary, and was wondering how to proceed with her fall plans when she was met by an excited group of eight-year-olds.

"Wasn't that a nice man that came to talk to us?" a little girl asked, and she proudly told how he said little African girls were as smart as boys.

"Do you know how they eat?" Dick asked, not to be outdone.

"No," said Jane.

"Well, they take a leaf and fold it, like this," he explained, showing just how it was done, "and then they dip it into the pot without touching their finger."

All the others gathered around their teachers, young girls who had attended Conference and also the meetings of the previous week. They added other stories until the superintendent knew she was launched on an African project, whether she was ready or not.

A lively discussion followed about how to build a Bolenge village, but as no one knew just how Bolenge looked, two children were sent to the pastor's study and returned with *The Survey of Service.* After reading a list of the kinds of buildings in Bolenge and studying the pictures, they decided that the teachers should get the needed material and they would come early the next Sunday to start to build.

The Congo River was placed across the sand table with cellophane paper. Soon it was infested with crocodiles, pink, green and red, made from modeling clay. A native dugout, made from clay by a seven-year-old, was then launched, while the nine-year-old boys began to draw plans for the "Oregon."

Bert was much interested in the missionary's workshop, and expressed a desire to make one. He fashioned the building out of white cardboard and inside put a bench and saw made from the same material. Having seen only mills worked by water wheels, he placed a large wheel on the outside of the shop.

The succeeding Sundays were busy times. Palm trees came into being; a church occupied the center of the village; a garden of corn flourished in the rear near the hospital, and monkeys climbed the trees. All the time stories were told about the life of the people and how the story of Jesus had changed their lives.

Mary wanted to make native houses to show how Christianity had improved their homes. Thus the native village came into being on an adjoining table, a row of round huts made of corrugated paper with "peaked caps" for roofs that looked very much like Julia Kellersberger's "tipsy brownies sprawled in the sun." In the middle of the street was a tripod with a black pot hanging from the center, such as the natives use for cooking. Surrounding the village was a jungle with elephants and other wild animals in it.

The contagion of interest in the children's Africa project began to spread. The teachers in the Primary department are young girls and members of a circle in the Woman's Council at Battery Park Church. At their meeting, seated around the fire in one of the homes, Ellen told of the wonders of the Bolenge village and how much fun they were having making it. The trees wouldn't stand straight, but then they were not supposed to, as the monkeys wouldn't be able to climb so well if they did. They began to tell various things they had learned, until Jane became so excited she exclaimed, "Oh, I had no idea Africa was such an interesting place!"

Ellen replied, "Just wait until you hear what they eat—roast monkey and dried caterpillars!" Even this didn't shock Jane, and she wanted to know more. She was given *My Children of the Forest,* by Hensey, to read and was asked to report some interesting things at the next meeting.

Edith had heard Mr. Havens tell of the life of the women. She asked for *Congo Crosses,* by Kellersberger.

After the books were read, a meeting was called, at which time they decided to give a program for the Woman's Council. A committee was sent to the president of the Council, who became very enthusiastic about the idea.

Several busy weeks followed. They made a large hut of corrugated paper with broom straw for a thatched roof. At times they almost despaired of making it stay in place, but with the aid of string and glue this was finally accomplished. Two large palm trees were made in cone shape of heavy paper and then wrapped with strips of brown crêpe paper. The leaves were green crêpe paper made double and folded over at the top with a heavy strip of cardboard pasted underneath to make them stick out. They were joined to the trunk by means of thumb tacks and gum paper.

All the while the reading and study went on. Surprising new bits of information were exchanged about this continent, which to some of the young people had been little more than a pink spot on the map. Africans were no longer a mere population figure to be remembered, but became flesh and blood persons, with desires and needs and hopes like their own.

Though small, the primary room was chosen as the place to present the program. First, because they were quite anxious to have the fathers and mothers come and see the room and so get a better idea of what their children were doing. Second, because it was more informal and it was felt it would be better to be crowded than to have to move the tables.

The night of the program an excellent exhibit of African curios was borrowed from a Negro Baptist missionary who had recently returned from Nigeria. It contained a native hoe, knife, carved ivory tusks, an elephant's tail, charms, a snake skin, and many other things. These were placed around the room and did much to lend atmosphere to the scene.

Seated informally around the tables, the young people carried on a conversation in a room crowded with parents and friends. The conversation had been written previously, but it was so much a part of their experience and they had such a wonderful time doing it that the audience did not have the feeling of hearing a play with the lines memorized.

(*Continued on page* 46.)

*Mrs. O'Flaherty is Primary superintendent and sponsor of the young people's circle at Battery Park Christian Church, Richmond, Virginia.

In Our Colleges

Educator Dies

DR. A. L. CHAPMAN, professor of philosophy, Greek history and archeology at Northwest Christian College, Eugene, Oregon, died March 8, 1937. He was born near Claysville, Pennsylvania, September 15, 1869, and was the great-grandson of Thomas Campbell, Alexander Campbell being his great-uncle. Dr. Chapman was a graduate of Bethany College and took graduate work at the University of Chicago. In 1898 he married Miss Mae Childs of Greensburg, Indiana, and together they served three years as missionaries in Constantinople, Turkey. Returning to this country he served pastorates at Butte, Montana, Seattle, Washington, Boise, Idaho, and Bozeman, Montana, before serving as dean for seven years at Spokane University, Spokane, Washington. For the past three years. Dr. Chapman taught in Northwest Christian College.

The funeral services were held in the First Christian Church, Eugene, with Dr. S. E. Childers, Dr. Victor Hoven, Dr. Victor Morris, Mr. Linden Leavitt, and Mr. Virgil Habig bringing tributes from various fields of service. Survivors are his wife and two sisters.

Dr. Chapman was a Christian scholar of high caliber and held the respect of those who knew him by his gentle spirit, his simple dignity and the depth of his great heart. By profession and example he taught the way of living more perfectly to young men and women. He will be greatly missed from the ranks of educators and leaders.

College Association

The annual meeting of the College Association of Disciples of Christ was held at the Severin Hotel, Indianapolis, Indiana, April 5, 6. Dr. A. J. Brumbaugh, University of Chicago, was the guest speaker for the meetings which were well attended by heads of Disciple institutions and other educational leaders.

Archery at Atlantic Christian College

Officers of the Association were elected as follows: President, Dr. W. T. Cramblet, Bethany College; Vice-president, Dr. C. L. Pyatt, Transylvania College; Executive Secretary, Dr. Henry G. Harmon, William Woods College; Treasurer, Mrs. Maude Lucas Rumpler, Indianapolis; Assistant Secretary, Miss Ruth Lowery, Indianapolis.

Atlantic Christian College
Wilson, North Carolina

Atlantic Christian College will be represented at the North Carolina Peace Oratorical Contest which will be held at High Point College, May 14. The orations will aim to set forth problems of the League of Nations, the economic aspects of war, the share taken by munitions makers and such similar phases of the question.

An Arts Tournament or "Cultural Olympics" is being sponsored among the high schools in eastern Carolina by the college. This includes orations, debates, plays and other dramatics, and will take place later in the spring. President Hilley and Superintendent Curtis of Wilson County Schools are completing the plans for the meeting. The idea parallels that of the athletic tournament and marks a forward step in culture.

Atlantic Christian College is having a course in forum technique this spring. Meetings are held for two hours each week and are conducted by prominent speakers sent by the National Forum Movement, Washington, D. C. The programs are definitely educational and inspirational. A large number of students and faculty members are taking advantage of this opportunity to hear outstanding speakers and leaders of thought.

The College of the Bible
Lexington, Kentucky

The eleventh Mid-Winter Conference of Kentucky Christian Ministers, sponsored by The College of the Bible, was held during the month of March at the Central Christian Church, Lexington, Kentucky. The meeting was a month later than usual on account of the recent Kentucky floods.

Dr. T. E. Gouwens, pastor of the Second Presbyterian Church, Louisville, Kentucky, delivered four scholarly and stimulating addresses on the general theme—"The Preacher and His Use of the Bible." The Senior class of The College of the Bible conducted the devotionals and several ministers of Central Kentucky took part in the conference through the contribution of papers on subjects of interest.

Four representatives of The College of the Bible attended the conference of the Southern Interseminary Movement at Duke University, Durham, N. C., last month. Ten seminaries were represented in the gathering whose objective is to mutually benefit men who are training for the ministry and to bring about greater cooperation among seminaries.

The College of the Bible is heard over station WLAP, Lexington, from 8:00 to 8:30 a.m. on Saturdays, and on Thursdays from 5:00 to 5:15 p.m. in cooperation with the daily broadcasts of Transylvania College.

The Disciples Divinity House
Chicago, Illinois

The Disciples Club has met regularly during the past quarter, with excellent programs. Following the usual custom the first meeting culminated in a communion service. Among the speakers for the meetings have been Professor Barton Hoag of the Department of Physics of the university; Dr. John Knox, managing editor of *Christendom;* Professor D. W. Riddle of the New Testament Department; Dean S. J. Case and Professor H. N. Wieman.

The awarding of scholarships for next year will take place the first of May. Under the new plan of tuition scholarships in the Divinity School of the University of Chicago, a student is required to have superior standing in order to receive $75 per quarter toward the tuition of $100. It is practically necessary for the House to limit its assignment of scholarships to men who are appointed to these tuition scholarships in the Divinity School. The House is anxious to select for the ten new scholarships men of the highest rank and promise.

The convocation of the Disciples Divinity House will be held Sunday evening, June 6, in the University Church of Disciples of Christ. An informal reception will be held in the House in the afternoon. Announcement has been made of the Pastors' Institute which will open July 26 and continue through Sunday, August 2. Dr. Leighton Richards of Birmingham, England, will be the speaker at the opening service in the university and will conduct a series of classes through the week.

The annual meeting of the Campbell Institute will be held July 27-30.

Drury College of the Bible
Springfield, Missouri

An all-day Youth Conference of the churches of southwest Missouri was held recently at Drury College. Vere H. Rogers, director of religious education in Missouri, addressed the students and visiting delegates on the subject: "Choosing the Right Philosophy of Life."

Dean R. W. Hoffman serves local and neighboring churches as well as taking care of his many duties at the College of the Bible. Recently he has been teaching courses in schools of missions at two of our churches in Springfield, and one at the South Street Baptist Church.

Kansas Bible College
Lawrence, Kansas

On May 31 will occur the thirtieth anniversary of the dedication of Myers Hall, the home of the Kansas Bible College. The original building was purchased in

1901 and later remodeled. The larger part of the money used for the building was contributed by J. Lewis Myers, of Philadelphia, the building being named in memory of his wife, Mrs. Mary Myers. A historical bulletin will be published in recognition of this memorial and the other memorials in the building. A complete history of the work at the university will also be included.

Dean Seth W. Slaughter attended the meeting of the Curriculum Committee held in St. Louis the early part of March, and also attended the annual meeting of the College Association held in Indianapolis, April 5, 6.

William Woods College
Fulton, Missouri

Nineteen students of William Woods College, accompanied by Dr. and Mrs. Henry G. Harmon, recently enjoyed a ten-day educational and entertaining trip to Florida and Cuba. An escort for the company sponsoring the trip accompanied them and acted as guide. Last year a group of the students went to the East Coast on a similar trip.

J. B. Robertson, pastor of the Christian church of Mexico, Missouri, was a recent speaker on the campus—his subject being, "Along Sky Trails." On account of his wide experience in traveling and his ability to relate this experience, he is well received by the students. Another speaker of interest was LeRoy Munyon, chaplain of the Missouri State Penitentiary at Jefferson City, who gave an illustrated talk on "The Prisoner, a Social Problem."

The Campus Players under the direction of Miss Cathryn Furby, head of the speech department, presented *The Cradle Song* by Martinez Sierra, on April 9. The William Woods Glee Club recently made a number of trips to towns of Missouri and gave concerts under the direction of Mrs. Boulware Jameson.

Lynchburg College
Lynchburg, Virginia

Dr. Riley B. Montgomery was inaugurated president of Lynchburg College on April 17 in collaboration with the initiation of Founders' Day which was observed for the first time on the Lynchburg campus. Along with the services tribute was paid to Dr. and Mrs. Josephus Hopwood, which marked the beginning of an annual observance which will be held in memory of the founders of Lynchburg College.

Dr. Montgomery accepted the presidency of Lynchburg College after serving as associate president since 1934. He is a native of Virginia, having received his Bachelor of Arts degree from Lynchburg College, his M.A. and B.D. degrees from Vanderbilt, and his Ph.D. from Yale University. He was ordained as a minister of the Disciples in 1916 and has held pastorates at Rocky Mount, Virginia, Springfield, Tennessee, Centerbrook, Connecticut, Nashville, Tennessee, and Jackson Boulevard, Chicago, just previous to his coming to Lynchburg.

Dr. Montgomery made the first significant study of ministerial education in the United States and published the results in his book entitled *The Education of Ministers of Disciples of Christ,* which was the first volume of this kind ever published. He served as the associate director of a study of theological education in the United States and Canada in collaboration with Dr. Mark A. May of Yale University and Dr. William Adams Brown of Union Theological Seminary. This study was published in four volumes under the title, *Education of the American Minister.* From 1929 to 1931 he was field representative and research associate of the Institution of Social and Religious Research in New York.

While serving as pastor in Chicago, Dr. Montgomery taught for two years in the graduate school of the Presbyterian Theological Seminary, served on various educational and religious committees and commissions and was president of the Campbell Institute from 1933 to 1935.

Ministerial students in Phillips Bible College, whose fathers are all preachers and all graduates of Phillips. Standing, left to right: Charles Lemmex, Harold Burkhart, Marion Bruce, William Gibbs, William Smith, Ronald Osborn, Charles Rowland, Francis Bruce. Seated, left to right: Lucile Jacobs, Martha England, Fern Powell, Neva Gibble.

Texas Christian University
Fort Worth, Texas

Twenty-six members of the Men's Glee Club, accompanied by Professor W. J. Marsh, director, and Miss Pauline Goodson, pianist, left April 6 on their annual spring tour. Their itinerary carries the group into South Texas. Included in their program will be a special arrangement of Director Marsh's own state song, "Texas, Our Texas."

A committee of local ministers is now reading and judging thirteen sermons submitted by T. C. U. ministerial students in a contest sponsored by Brite College of the Bible Association. Prizes will be awarded and the ten best sermons will be published in an anthology. This effort to inspire worthy sermons will be an annual affair.

Several hundred students gathered at the University Christian Church on Wednesday preceding Easter to participate in a worship program. The Men's Glee Club sang a traditional Easter hymn, "O Fillii et Filliae," and the Women's Glee Club sang "The Song of Mary Magdalene." Reverend Perry Gresham was the principal speaker.

Texas Christian University will be host to the Southwestern Folk-Lore Society on April 23, 24. Miss Mabel Major, a T. C. U. professor, is the president of the society.

Dr. William V. Roosa, a graduate of Drake University and the University of Chicago, and well-known Illinois educator, will join the faculty of Texas Christian University next September. Dr. Roosa will teach in the Brite College of the Bible as associate professor of Old Testament history. He has taught Bible and religious education at the University of Illinois; church history at the Y. M. C. A. College in Chicago; Old Testament history and philosophy at Culver-Stockton College; and for several years has been head of the department of religion at Eureka College.

Phillips University
Enid, Okla.

The fifth annual Tri-State Band Festival was held on the Phillips campus April 8, 9, and 10. Approximately four thousand boys and girls from every section of Oklahoma took part in the festival. Dr. Frank Simon, director of the famous Armco Band, was one of the guest conductors for the massed band concert which climaxed the meet.

The Phillips Band has traveled over 1,700 miles this year giving concerts in the Tri-State area.

Approximately 600 seniors from high schools of the Enid area were recent guests at Phillips University. Special programs by the Fine Arts and other departments were presented, and a tour of the campus was made under the direction of student guides.

Women and World Highways

Highlights of Woman's Congress

CYNTHIA PEARL MAUS*

THE Fourth Annual Woman's Congress, held at the Palmer House, Chicago, March 10 and 11, under the auspices of *The Chicago Tribune,* was in many respects a most notable gathering. Representative women from all types of organizations and from nearly every state in the Union, as well as delegates from Canada, came to participate in the Congress on the invitation of Miss Ruth DeYoung, the women's editor of *The Chicago Tribune.*

The theme of the conference was "America in a Changing World." The scope of the subjects presented covered a wide range, and included messages not alone from leaders of continent-wide reputation, but also, thanks to radio, addresses by both men and women in England, Germany, France and Italy.

In the first session were brief addresses by three of the outstanding women in the world today. Miss Ishbel MacDonald, daughter of former Prime Minister Ramsay MacDonald, spoke by radio from London on "Women and the State," giving a splendid interpretation of the growing powers and responsibilities that women in the British Empire are beginning to assume. Mrs. Roberta Campbell Lawson, president of the General Federation of Women's Clubs, spoke in a challenging way on "Education for Living"; and the keynote address of the opening session on the general theme, "America in a Changing World," was given by Mrs. Grace Morrison Poole, dean of Stoneleigh College, Rye, New Hampshire.

The second session gave consideration to the subtheme "Science and Its Rôle in Present-Day Living." An address on "Can Science Point the Way?" by Dr. Arthur H. Compton, professor of physics at the University of Chicago, helped the audience to appreciate something of the blessings as well as perils to humanity that lie in the field of scientific discovery and invention.

The rest of this session was given to a discussion of trade and travel. One unusually challenging message was by Rudolf Hess, member of the German Cabinet (Berlin), who appeared in a talking motion picture. Mrs. Abbie C. Sargent, president of The Associated Women of the American Farm Bureau Federation, brought an exceedingly stimulating message on "Rural America Faces the Future," setting forth both the advantages and disadvantages to farm women that are inherent in new inventions and modes of travel.

Others speakers in this session were Ralph Budd, president of the Burlington Lines, and Paul Hoffman, president of the Studebaker Corporation. The two addresses of greatest significance to women, however, were: "Woman's Defense of Freedom and Democracy," by Mrs. Stephen S. Wise, president of the women's division of the American Jewish Congress; and "A Modern Crusade Against Crime," by Hugh H. Clegg, assistant director of the Federal Bureau of Investigation. Both of these speakers expressed the conviction that it is incumbent upon women in America to assume a new interest and responsibility in these fields.

One thing that made the sessions of unusual interest and challenge was the plan of having at least two speakers, one for and one against every controversial issue presented; and where there was in addition a third person able to look at the issue judicially and from a more or less disinterested point of view, organizationally speaking, such a speaker was provided.

The third session was devoted to "National Affairs." It included messages on "The Federal Government's Responsibility for the Education of Its People," by Miss Charl O. Williams, president of the National Federation of Business and Professional Women's Clubs, and the recent flood experiences in the Ohio and Mississippi Valleys, graphically portrayed as one of the national disasters of the year, by the Honorable Neville Miller, mayor of Louisville, Kentucky.

Of course the present labor difficulties and the rift in national labor organizations projected that problem as one that would fall, naturally, under "National Affairs." Since this is a controversial issue Homer Martin, president of the United Automobile Workers of America, spoke for Mr. Lewis and his viewpoint; while William Green, president of the American Federation of Labor, spoke against the concessions that Mr. Lewis and the United Automobile Workers of America are trying to force by their sit-down strikes. His theme was "The House of Labor."

Another of the controversial issues was the President's court proposal with reference to the enlargement of the Supreme Court. The Honorable James M. Landis and Senator Burton K. Wheeler spoke for and against the proposal, respectively, and Dr. Glenn Frank was a third speaker.

The fourth session was given over to a discussion of "Problems Close to the Home," and included challenging messages on "The Cradle—What It Is and What It Does"; "The Place of the School in Our American Life"; "The Practice of Nursing and Social Progress," and "Peace With Security."

The fifth session under the general theme of "The Trend of Culture" was delightfully relaxing. It included as speakers such outstanding radio personalities as Mrs. Marcia Davenport, author and music commentator, on the topic "More Music for More People." She gave a delightful review of the love for and appreciation of great music which has been achieved in the United States since the coming of radio. George Rector, noted epicure, also of radio fame, was both practical and delightfully entertaining as he chatted intimately on "Showmanship in Cookery." Madame Lilly Dache, the noted designer, discussed "Romance Revived in Millinery Design," while Professor Carl Miles, the world-famous Swedish sculptor of the Cranbrook Foundation, Detroit, spoke convincingly on making America, in the years that lie ahead, as beautiful as the Old World.

The closing banquet session was devoted to "International Affairs," and included such speakers as Norman Thomas, leader of the Socialist Party, speaking on "The Price of True Democracy"; the Honorable Gerald P. Nye, Senator from North Dakota, speaking on "Neutrality and Preparedness for Peace"; and the Honorable Newton D. Baker, former Secretary of War, on "Constructive Efforts Toward the Maintenance of Peace." The musical interlude of relaxation was provided by Miss Betty Jaynes, the sixteen-year-old grand opera star of the Chicago City Opera Company.

Miss Lena Madesin Phillips, president of the International Federation of Business and Professional Women's Clubs, closed the session with a challenge to the women to return to their homes to re-think, at their leisure, the controversial issues that had been presented, and to work out for themselves, through study and thought, an informed opinion on the great issues to the fore in the life of America and the world. She called attention in a challenging way to the fact that this age is an age of *soul or mind make-up* as it is of facial make-up; and indicated that only those women who are willing to study and think, at some cost to themselves, are worthy of the leadership and opportunity that is the heritage of women in the Western world.

*Author and lecturer.

Programs for Adult Organizations

For the Leader of the June Program

Theme for the Year: *The Pageant of a Climbing Race*

Topic: *The Drum Call*

OUR last program on Africa in the current study series! Let us not make it a "closing of the book" but rather such a climax of the six months' study and a setting forth of the Christian opportunity in Africa as will lead to further study and ever deepening interest in the months to come. After all, will not the real test of the value of our study this year be what it has done to each member of our group in enlarging vision and creating the desire to know Africa and her people better and to share increasingly with them in the discovery of the life abundant? "A little knowledge" may be at times a dangerous thing, but it may likewise be a challenging thing. Can we so plan this June program that it will be a stimulation to further study and thinking about Africa?

"The Drum Call" may well represent the call that comes to us as Christians in America to aid in undergirding the rapidly changing Africa, its old religious foundations swept away by the inroads of Western civilization, with the enduring strength of the Christian gospel. During the past months we have seen some ways by which this is being done. This month we need to face even more definitely our responsibility in answering the call. The leader will find suggestive for introducing the program the brief article, "The Drums of Congo and the Gospel," by Virginia M. Clarke in the October, 1936, *Missionary Review of the World.*

The devotional message, found on page thirty-eight of this issue, is particularly appropriate for the closing of the year, "Moving Forward Toward God—With the Mind of Christ." The service might well begin with the quotation from Countee Cullen given in the *Year Book of Programs* as an invocation:

"Fling wide thy garment's hem
To keep us one with Thee in mind,
Thou Christ of Galilee."

For building the program three leaflets are found in the *Program Packet.* (A few sets of this June program material are still available at ten cents each in case any leader is not supplied.) "When the Bible Man Comes" gives a fascinating account of the introduction of the Bible into Africa by the missionaries and the Bible societies. The leaflet also contains the story of "A Day with Farag Abdalla," a Bible Society representative. Have one of your best storytellers relate this as a personal experience—it is a dramatic one, and will give an indication of what the "Bible man" means in countries like Africa where to many the Bible is yet an unfamiliar book.

In "I've Been to Africa," several speakers tell of trips to Africa and the interesting, but varied, experiences which each has had. We suggest that you add another speaker who will have been to Africa through the medium of the study of the past six months and will tell her impressions of the country and of the missionary work, thus giving a vital summing up of "points to be remembered" in the study.

Emory Ross has given in the article entitled "A Matter of Color" something of the "Africa-white man" relationships and what they mean for the future of Africa and the world. Do not fail to include in this final program a discussion of the problem that confronts the Christian church because of these relationships, both past and present. Refer to Mr. Ross's *Out of Africa* for further treatment of this important subject, and to the article in the May WORLD CALL, "A Positive Christianity for Africa," by Donald G. S. M'Timkulu, a native African. This part of your program might be presented in the form of a conversation between two individuals impersonating Mr. M'Timkulu and Mr. Ross, in which these two, a missionary from America and a native African, face the issue frankly and give practical suggestions as to how the church may prove that it represents not merely a "spoken religion."

The stewardship study for the month, material for which will be found in "Sharing Love's Treasure," is based on "The Stewardship of Our Brotherhood." Refer to the 1936 *Year Book* (your pastor doubtless has a copy, or one may be secured from the United Christian Missionary Society for fifty cents) for statistics concerning the financial stewardship of the brotherhood for the year ended June 30, 1936. In presenting these statistics seek to clothe them with flesh and blood by indicating what they mean in contribution to the lives of *people.* Money is cold and meaningless unless it is seen as representative of *life.* Missionary money represents not only the life of the giver but life to those who share in its results. In this last meeting of the missionary year you will wish to view the financial stewardship of the members of your own group in its relation to the brotherhood task. It might be well also to devote a brief period to meditation, asking each person to evaluate his own stewardship by considering such questions as: "Have I grown in my sense of stewardship because of our special study this year?" "Do I regard my money as holy because it represents my life?" "Have I this year shared my material treasure equitably between the satisfaction of my own needs and the needs of others?"

If possible plan for time in your meeting to discuss informally the values received from this year's study. Have the members of the group grown in their racial attitudes? Have there been worth-while contacts made with the Negroes in your community? Are these being conserved? Have plans been made for the continuance of any interracial projects which have been started? Was it easier to study the Negro in Africa than the Negro in America?

For Your Fellowship Hour

This would be a good time to test your members' knowledge of the Africa missionaries by using the "Who Are These Africa Missionaries?" game found in the Africa special packet, if you have not already used it. Another suggestion is to illustrate Africa proverbs "charade" fashion, giving each member of the group a typed list of proverbs out of which those illustrated will be chosen. The game lies in guessing which proverb is being illustrated. A list of Africa proverbs is included in the Africa special packet. Another will be found in "Fun and Festival from Africa."

If you are serving refreshments at table, the drum will furnish a distinctive *motif* for decorations.

Preparing for Next Year

"The World Is One" is the study theme for the new missionary year, the first six months to be devoted to "The Church in Rural America," under the title, "Dwellers in the Countryside," and the second six months to the Moslem World and other living religions, under the title, "Keepers of Altar Fires." Presidents of missionary organizations will have received sample copies of the *Year Book of Programs* and a list of the study material available. Orders should be placed immediately for both the *Year Book of Programs* and the *Study Packet,* in order that your program leader may have the material in hand by your June meeting. It will be borne in mind, too, that money will be saved by placing a standing order for both packets for the year. The foreign study material will be sent when it comes from press in November.

We regretted deeply the fact that the stock of complete Africa packets was exhausted quite early in the current year, due to the unusual demand for them. By placing an order for both packets now, you will assist us in estimating our printing requirements.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions. —Rose Wright.

Worship Service for June

This worship service is to be used with the June programs on Africa for Seniors and young people as outlined in the Program Packets.

Let Your Light Shine!

Quiet Music: "Light of the World" or "Where Cross the Crowded Ways of Life."

Call to Worship: Every good gift and every perfect gift is from . . . the Father of lights, with whom can be no variation, neither shadow that is cast by turning. *James* 1:17.

Prayer:

"Touch thou, O Lord, our waiting hearts with light,
Kindle with holy flame our sacrifice,
Unveil thy glorious purpose to our sight,
Give clearer vision to our lifted eyes."

Hymn or Duet: "Light of the World" (*stanzas* 2, 3 *and* 4).

Leader's Remarks:

When the black African night settles over Congo, the steamer "Oregon" whistles for landing lights. Almost on the instant lights spring up from the darkness and from several directions come people running with glowing torches to mark the spot where Captain John may bring the steamer to shore. Captain John knows that if he steers by their lights his ship will be safe from submerged logs or rocks. Were it not for these people who are ever ready with shining lights, Captain John could not make a safe landing.

On all who call themselves Christians, whether they realize it or not, there are those who depend for light—who are guided or influenced by action or word. Not only is that true in our own immediate circle and in our own community, but it is true that people of Africa and other countries miss the light of Christians as the evils of what we call modern civilization press in upon them—evils that you and I may make world-wide either by our own conduct or by our failure to be doing anything to make them unpopular and unprofitable in our own country.

The world is calling in the darkness of prejudice, oppression, ignorance, superstition, injustice, atheism, intemperance and war for some spark of light. Someone has said "by all you say and do these watching, waiting peoples will judge your God and you."

In the great rotunda of the Congressional Library in Washington this inscription is sculptured:

"As one lamp lights another nor grows less
So nobleness enkindleth nobleness."

Christ said, "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:14-16.)

Response (given by someone in the back of the room, reading clearly and with expression):

"God's Candles we,
Some burning high, some low,
We see the flames as souls
Where'er we go;
God's Candles we.
If set where dark or light
It matters not
If we but keep
His Altar bright.
God's Candles we,
Lit from his radiant flame.
If we burn clear and high
We glorify his name.
God's Candles we,
O may we brighter glow
To lighten other flames
That flicker low.

—*B. R. Foster.*

Prayer:

Oh, Light of life, help us to see Thee in all thy children, weak or strong, privileged or defrauded. As we thank thee for the light that thou hast given us may we do so in deep humility, knowing that we have failed many, many times, to be thy candles. Stab us with the consciousness of our own failures and our selfishness so that we may never be satisfied or self-complacent. Make us know that being Christian does not stop with publicly accepting thee—that we have no right to call ourselves Christian unless we are seeking to do and express thy will in every deed and word. May we ever seek to keep our candles burning more and more brightly by communion with thee, by refusing to do things that are not becoming to Christians, by sharing what we have of talents and time and money, not grudgingly, but joyously, in ways that will bring honor to thy name. May our feet be ever ready to carry whatever we have of thy light to those who call—even as thy people in Africa hear and respond quickly to the call of Captain John when he is in need of light. Again we pray to thee in the words of the African schoolgirl: "Oh, thou great chief, light a candle within our hearts that we may see what is therein and sweep the rubbish from thy dwelling place."

Offering—

Supplementary References

Notes for leaders of groups which are using one of the three missionary volumes for Intermediates.

Volume I: Pioneering with Jesus on World Trails

June Theme: "Playing Square on the Trail"

Be sure while you are studying about the interdependence of nations to read the article about "Exports to Africa" by C. M. Yocum in the January, 1937, World Call.

Volume II: New Friends in America

June Theme: "Vacation Friendships"

You may use the article, "My Friends and I," written by Louis O. Mink, of Central Church of Christ, Newark, Ohio. It appears on page 37 of the January, 1937, World Call. You might remind your group that vacation friends may include not only people but books. Through books one can become acquainted with people whom he may never meet, but who, through the pages of a book, may speak words of encouragement and challenge. Are your Intermediates familiar with *Twelve Negro Americans, Victories of Peace, African Bridge Builders, River Children?* These are only a few of the many excellent books of interest to Intermediates.

Volume III: Present-Day Pioneers Around the World

June Theme: "Overcoming Prejudice in South America"

You may find useful as supplementary material these articles from World Call: "Mi Amigo," by S. S. McWilliams, March, 1937; and "The Pan-American Scene," by J. D. Montgomery, February, 1937.

Devotional Study for Missionary Societies

Theme for the Year: Moving Forward—Toward God

JUNE

With the Mind of Christ

Quiet Music:

Hymn: "O Master, Let Me Walk With Thee"

Period of Meditation:

In this brief period of meditation, let us bow our heads and bring our lives in heart-searching frankness before the eyes of Christ. (*Pause following each thought.*)

Our restlessness—that we cannot sit quietly and listen to Him.

Our lack of spiritual resources—that we cannot keep from our consciousness all the details of our personal lives, even in the moments we have with Him.

Our unforgiving spirits—that we keep in our hearts hurts inflicted and words spoken that should have been forgotten.

Our lack of a love that is great enough—to rise above humiliations and carelessness and go on in service with those who have been so thoughtless and unkind.

Our impatience and quickness of temper and judgment—that make it difficult for those about us.

Our insincerity—which believes only that which is comfortable, which does not face the truth about ourselves, which causes us to offer half-truths in excuse for refusal to live or serve as we know we should because we are unwilling to do hard things.

Our hidden weaknesses that we do not even acknowledge to ourselves—the unkind word or look or action toward others; personal ambition; the willingness to serve only if it is in prominent places and does not require unseen drudgery or wakeful nights; the unwillingness to keep on, to be constant and dependable when others fail to do their part.

Our unwillingness to serve—when we say, "Lord here am I; use me," then in our hearts and actions say, "I haven't time and it is too hard for me to be expected to do it."

Our lack of comprehension—of what the Cross of Christ means; that we speak of "sacrifice" and "bearing the Cross" when we have not actually denied ourselves anything until it has hurt to the depths of our being.

Father, we have brought ourselves to heart-searching frankness before Thee. Take from our lives those things that keep us from following close to Thee. May we have within us Thy mind and Thy spirit so that with Thee we may strive to establish Thy kingdom in the hearts of all men.

Scripture: Philippians 2:1-8.

Hymn: "O Mind of God, Broad as the Sky" (first two stanzas).

Remarks:

We fashion our churches and creeds
But the heart of the people still bleeds
And the poor still rot in their needs.
We display with pride His Cross
In the midst of our pagan life,
While we hug to our hearts the dross
Of our selfishness and strife.
What sacrifices have we made
To live the love He prayed?
What willing blood have we shed
To do the deeds He said?
To be popular and well-fed
We forsake the way He led
And follow a ghost instead.

—Vincent J. Burns.

Since the days of Jesus' ministry upon the earth, people have been willing to "follow" him but they have not been willing to be like him. The rich young man came to Jesus seeking a way. He *wanted* to follow but he found it impossible because Jesus' road was a different one than he had pictured. Pilate believed Jesus and he knew him to be a good man, but he was not willing to let his political standing or his position be disturbed. So we continually find people who give intellectual consent to following Jesus but who have placed fences about wide areas of experience, warnings along the way not to disturb the pattern of life already followed. They are not willing to "give up all" and follow him.

"Have this mind also in you which was in Christ Jesus." That message is not new but its application is always new.

Each Christian should carefully examine his life and see that it is attuned to the Master's. It is only by possessing the mind and spirit of Christ that antagonism, selfishness and uncertainty are done away with, and love, good will and justice direct all life.

Hymn: "O Mind of God, Broad as the Sky" (last two stanzas).

—Hazel I. Scott.

Secretary of the United Christian Missionary Society.

Echoes From Everywhere

The Curse of The Purdah System

Among my non-Christian friends is the wife of an Indian government official of Damoh. She has expressed her friendliness in various ways—with fruit, sweets, glass and other kinds of bracelets. She has read almost all the Hindi books and magazines of my circulating library. As she observes purdah she seldom calls but is always most hospitable when we missionaries go to see her. Her daughter, age seventeen, was her mother's constant companion, and she, too, read my books.

During my absence from Damoh I heard of the accident which happened to the daughter when her sari caught fire from a candle while she was at worship. As the women of that household observe strict purdah, the only woman doctor of Damoh was called. An Indian Christian urged the family to call the missionary doctor, but the girl's father absolutely refused to have the man doctor. The mother remarked "If he were called, he would be allowed to do no more than feel her pulse." So he was not called and the young girl died. What a curse is the purdah system!

It is very encouraging that so many of the younger, educated, intelligent non-Christians are giving up that cruel practice. Women and girls are having more sunshine, fresh air, exercise and freedom.

Ann Mullin.

Damoh, India.

Certain Religious Services Permissible

Under the direction of the pastor a group of volunteer workers has been organized. They meet every Friday for Bible study and on Sunday afternoon divide into three groups to do personal work and hold cottage prayer meetings among non-Christians in different parts of the city. Recently the Supreme Court has decreed that this kind of religious service in the homes—held behind closed doors and at the invitation of the owner of the home—is permissible. Here is an open door for personal evangelism in Mexico by the laymen.

The pastor is also conducting classes in Bible and comparative religions three times a week for four young people who have volunteered for Christian service.

For more than a year a small group of Christians of the Aguascalientes church has been meeting every week-day evening for prayer.

Ruth Leslie.

Aguascalientes, Mexico.

Getting the Hospital Habit

Three pairs of twins were born in Bolenge Hospital during the past year and there were over fifty single births. The weekly children's clinic attracts from seventy-five to one hundred children who are weighed and checked and treated. Teaching the hospital habit while they are young will help them depend on scientific treatment rather than witchcraft as they grow older.

World Day Of Prayer

February 12 was observed as the World Day of Prayer. The church was open all day for those who could come in at the various hours for prayer. Each one was requested to leave a flower on the altar so that we might count the number who entered. Before the four o'clock service in the afternoon, when a good number of women came to the special prayer and praise service, there were forty who had come quietly to the prayer altar.

Two weeks of the month the church carried on without the presence of the pastor, as Brother Charles was away on a preaching tour, visiting various churches and ranches of our field.

Hallie Strange.

San Luis Potosí, Mexico.

Doing the Honors At Wema

We have just been honored by a visit from M. Ryckmans, governor of the Belgian Congo. He seemed pleased with our schools and hospital and carpenter and mason work. He and the commissaire of the district, and Hattie Mitchell who had come from Mondombe for a brief visit, were guests of honor at our house for dinner in the evening and at lunch the next day. A real honor has come to "little old Wema" and to us, just at our departure—a happy culmination of all the entertaining of officials I felt called upon to do this term.

LILLIAN P. JOHNSTON.
Wema, Africa.

Christian Community In India

The membership of the Pendra Road Church, India, is 283. There are 119 families in the community, with 635 persons in the Christian community, 250 of them children. Due to better farming opportunities here there has been quite an influx of people from the Evangelical Mission, and they are constant attendants upon our services. Last year there were thirty-five baptisms.

W. G. MENZIES.
Pendra Road, India.

A "Week Of Witness"

The week of February 22 was a busy one for the Christian folk in India. It was the "Week of Witness" and all over the country Christians made a special effort to hold evangelistic meetings, to do personal work, and to sell Gospels and tracts. The Disciples of Christ Mission, the Methodists and the Anglicans always plan a good deal of the week's program together. There were open air meetings almost every night. The women had cottage prayer meetings every afternoon, and some went out in the morning to sell books and to visit in the non-Christian homes. On Sunday there was a big procession of Christians who marched through the city of Jubbulpore and stopped several places to sing and give their testimonies.

MRS. W. B. ALEXANDER.
Jubbulpore, India.

Hidden Answers

1. What impressions do you get from the Peace Poll returns?
2. What slogan did a "Youth's Political Action" group adopt?
3. By what criteria may we judge missionary work?
4. What plan was adopted to help Negro students?
5. Why did Miss Gray become a Chinese citizen?
6. Who is the new president of the College Association?
7. How may missionary study books be secured free?

Missionary Receives Substantial Recognition

The day of prayer was observed by our small group. At the close of the day Mr. Santaigo asked that we all go to the aqueduct, which they had just finished, making it possible for irrigation water. He asked us to conduct a religious service, which consisted of reading prayers of thanksgiving for making possible such a project, a prayer for it to be used for the glory of God, and that there may always be harmony and a spirit of honesty between the members of the corporation.

There are fourteen men, who have made it possible. The expense for each man is a little less than 100 pesos. The water is brought from a small dam, in a stream a mile and a half away. Each member has equal rights, twelve hours of water by turns, making possible the irrigation of small plots for all.

I wanted to enter as a member but was refused. However, I was told that as soon as I could fence in a plot of ground, I could have water to irrigate my garden whenever I wanted it. This offer is of course from the interests that correspond to the Perez brothers. I am being granted land, water, a house, and a horse and gig, for my use as long as I live, costing nothing except to use it, making Mission property a very uncomplicated matter.

FLORINE CANTRELL.
Ciudad Garcia, Mexico.

Real Pioneering

In many ways living out here at Bonneville Dam reminds one of the pioneers and frontiersmen one reads about in early American history. To begin with, houses are almost all of a temporary nature. They are very inadequate for comfortable living and lack many of the most common conveniences of the ordinary city residence. The buildings are never finished and it is the regular duty of the men to be repairing or improving their cabins, when weather conditions permit. This is the busiest community in which I have ever lived. The very inadequate housing conditions are the cause of many extra hours of hard labor during the so-called leisure time. Especially are the women and mothers placed under serious handicaps. A woman has to have a genius for domestic engineering to manage a family of four in a one-room cabin about 8 x 20 feet. Of course, some are a little larger than that, but the average cabin probably does not exceed 250 square feet of floor space. My observation is that children need more space than adults. Yet this problem is greatly complicated for the mother in these small homes when the long winter months bring their heavy rains and snows. Recently forty inches of snow fell here in four days, and twenty-two inches of that came down in one day. The little cabins bore a striking resemblance to the igloos of the far north.

E. I. ASCHENBRENNER.
Bonneville Dam, Oregon.

In Memoriam

Mrs. John W. (Elizabeth) Pember, January 11, 1937, Berkeley, California. Native of Warwick, Ontario. Devoted Christian and faithful worker in church, Sunday school and missionary society. Aged 89.

Marshall M. Poffy, January 29, 1937, Los Angeles, California. Active member, First Church, and WORLD CALL secretary. Gave liberally for Christian training of young people.

Mrs. Nettie Van West, February 4, 1937, Mattoon, Illinois. Faithful member of missionary society of First Church and WORLD CALL secretary for years.

Miss May Stephens, January 23, 1937, Vancouver, B. C., Canada. For years active member of church at Owen Sound and for ten years gave devoted service in Vancouver church.

Mrs. Perry Wilson, September 6, 1936, Winamac, Indiana. Faithful member of church and missionary society.

Mrs. Vivian Trapp, January 21, 1937, Winamac, Indiana. Active member of church and missionary society.

Mrs. Wilbert Chapman, January 31, 1937, Winamac, Indiana. Charter member of missionary society and active in church work.

Mrs. Emma Simms, February 19, 1937, Gibson City, Illinois. Faithful and consecrated member of the church since its organization, and charter member of missionary society. Age 79.

Mrs. Fannie F. Pence, March 16, 1937, Gibson City, Illinois. (Sister of Mrs. Emma Simms.) Faithful and loyal member of church since its organization and charter member of missionary society. For years president of the society and teacher in Sunday school. Age 72.

Mrs. Kathryn Lowry, March 16, 1937, Gibson City, Illinois. Faithful member of church for forty-four years.

Mrs. Edith Scales, January 24, 1937, San Gabriel, California. Born in Hopkinsville, Kentucky, in 1854. Devoted Christian. Guest in California Christian Home.

Mrs. Mary Daniels, February 9, 1937, San Gabriel, California. Born in Crawfordsville, Indiana, in 1851. Earnest Christian for many years. Guest in California Christian Home.

Mrs. J. C. Waller, Murfeesboro, Tennessee. Leader in young people's work, in the missionary enterprise and in the field of church music. Life member of the United Society.

Mrs. R. S. Brown, February 27, 1937, Petaluma, California. Faithful member of church.

Station UCMS Broadcasting

WHEN Mr. and Mrs. H. M. Reynolds and two daughters left Kansas City following the national convention last October on their long trek to California, they expected to sail immediately for India, but were compelled to remain on the coast for the period of the maritime strike. As a result of this they did not reach India until the middle of March. They are greatly needed in the Mungeli area in connection with the work with Untouchables.

Dr. Elizabeth Lutz is now working in the Kotmi field, near Pendra Road, India, and will have the assistance of Miss Myrtle Furman who has been helping out in the Woman's Industrial Home in Kulpahar in the absence of Miss Lucile Ford who has just returned from furlough in the States.

Mrs. Ray Pitts of St. Joseph, Missouri, who has been active for some time in Missouri as chairman of the relief department of the state council, has been secured by the National Benevolent Association to extend her services in Missouri, Oklahoma and Illinois during the next few months, as she presents to the women of the churches the plan of "Other Mothers," which calls for the enlistment of individual women and their personal gifts of $10 each for the general purposes of benevolence during the year.

Two substantial bequests have been made recently to the Colorado Christian Home for Children in Denver by friends of the Home. Mrs. Emma Campbell Shepard, of Denver, niece of Alexander Campbell, and a teacher in the Denver schools, who passed away in December, 1936, left $1,000 to the Home. Mrs. Dora Eddy Shepard, of Denver, whose death occurred December 20, 1936, likewise remembered the Colorado Home. After certain obligations are met, the residue of her estate, approximating $175,000 is left in trust for the benefit of a niece and at her death is to be divided among five Denver philanthropic organizations, the Colorado Christian Home being one of them.

Miss May Stephens who died in Vancouver, B. C., Canada, January 23, 1937, was at one time a member of the Ontario Christian Woman's Board of Missions by virtue of her position as assistant editor of *The Christian Messenger,* while living in Owen Sound, Ontario, where she was active in the missionary society and church.

Miss Harriet Blankenbiller, former missionary in Nanking, China, is now superintendent of nurses at the Evangelical Deaconess Hospital in Freeport, Illinois.

Miss Grace Bauer, technician in the University Hospital, Nanking, China, has recently returned from furlough. Her many friends in the Drum Tower Church are rejoicing to have her back, as she has made a real place for herself there.

Robert Menzies, son of Mr. and Mrs. W. G. Menzies of Pendra Road, India, is employed as clerk in the Bengal and Nagpur Railway Locomotive Department in Bilaspur. He has a pass and when off duty frequently goes to visit his parents.

Word comes that Mrs. George VanFossen of Croton, Ohio, who as Sylvia Siegfried served as a missionary in the Philippine Islands, had charge of a Sunday morning service recently in Sarasota, Florida, where she and Mr. VanFossen are spending the winter. Our informant also speaks appreciatively of the fine contribution made to the church from time to time by Mr. and Mrs. W. R. Warren who have established their home in Sarasota.

Miss Dorothy Menzies, who teaches in the Woodstock School in Landour, India, spent her Christmas vacation with her parents, Mr. and Mrs. W. G. Menzies, in Pendra Road. During that period Mrs. Menzies and Dorothy took advantage of a short Refresher Course in Primary School Work in Bilaspur, which was conducted by Mr. de Silva of the Government service, who is a great enthusiast in educational work.

Dallas C. Rice of the Yakima Indian Mission, White Swan, Washington, writes of a meeting held at the Mission for five nights which reached about fifty Indian people outside of the Mission group. Edward J. Sam and Ray Zack, two Yakima Indian preachers were assisted by a young man from the Warm Springs, Oregon, reservation, who played a banjo. Several indicated their desire to become Christians and others will probably do so at Easter.

On January 19, Mrs. Evaline F. Bennett, of Miami, Florida, entered Florida Christian Home at Jacksonville, and on the same day Philo Ingraham, of Carthage, Missouri, entered the Illinois Christian Home at Jacksonville, Illinois.

Mrs. Bennett is a charter member of the Coral Gables, Florida, Church, and is a woman of fine Christian character and standing. She is seventy-two years old. Mr. Ingraham is eighty-two years old and has been a preacher in the Christian church for sixty-four years, serving principally in Missouri, Illinois and Ohio. Upon entering the Home, this aged preacher wrote, "I have found such a friendly reception and such Christian recognition by all in the Home. I feel like this is a Paradise on earth where I can study, work and worship with Christian people."

Dr. James A. Crain, executive secretary of the Department of Social Education and Social Action, is again engaging in the Emergency Peace Campaign. Dr. Crain and Governor Philip LaFollette will be speaking in the state of Iowa. A year ago Dr. Crain teamed with Sherwood Eddy.

The family of Miss Lyrel Teagarden has made possible for her a round-trip summer vacation from China. She will leave China on the "President McKinley," July 6, arriving in Seattle July 21. Returning, she will leave Seattle August 14 on the "President Grant," and arrive in Shanghai September 1.

Mr. and Mrs. C. H. Plopper of Nanking, China, will arrive in New York about September 1, returning home via Manchukuo and Siberia. Mr. and Mrs. W. W. Haskell of Wuhu, China, will leave Shanghai on furlough June 25, coming by way of Europe and arriving about September 1. Word has just come that Mr. Haskell recently underwent an operation for appendicitis.

The new name chosen by the Chinese Mission for The United Christian Missionary Society is "Mei Kue Chi Tu Huei She Ho Chuan Tao Bu." Being translated, this means, "The American Church of Christ, United Christian Missionary Society."

Miss Fannie Carlton, who was a missionary in Puerto Rico from 1920 to 1932, and who is now with the Polytechnic Institute at San German, Puerto Rico, will be coming to the United States on furlough in May.

Mrs. Ida V. Jarvis, pioneer leader in missionary work in Texas, died March 11, 1937. Mrs. Jarvis was President Emeritus of the Woman's State Board of Texas, after serving for years as its president. The name "Jarvis" is perpetuated by the Jarvis Christian Institute at Hawkins, Texas, which was made possible by the munificent gift of Major and Mrs. Jarvis of 450 acres of valuable land. Mrs. Jarvis' interest in this project continued through the years and she found great satisfaction in the number of Negro youth going out from the school from year to year. As long as her health permitted, Mrs. Jarvis was a consistent attendant upon our international conventions.

On their way to the Philippines, Alexander Paul, executive secretary for oriental missions, and W. H. Fonger, secretary of the Philippine agency of the American Bible Society, were entertained at a Chinese dinner in Shanghai, by Mr. and Mrs. C. A. Burch and daughters, Mr. and Mrs. Earl Otto and James McCallum.

In February WORLD CALL we told of the approaching 100th birthday anniversary of Mrs. Julia Adaline (Mrs. T. M.) Wiles on February 3rd. The day was made happy for her at the Emily E. Flinn

(*Continued on page* 43.)

Helps for Leaders of Junior Groups

These pages contain the Adult leader's helps for the entire unit of study—"Growing in Stewardship"—written by Mrs. Mary C. Odell, together with the introduction and first session helps for the next unit—"Our Picture Treasures"—written by Mrs. Florence E. Wolcott. The program materials for the children for these sessions are given in the King's Builders' section of the May 2 issue of "Junior World."—Mabel Niedermeyer.

May 2—*Moving Forward in Africa*

The children's program material for this last session of the "Discovering Africa" unit was published in the "King's Builders" section of the April 4 issue of *Junior World.* The April issue of WORLD CALL carried the helps for the Adult leaders.

Growing in Stewardship

By Mary C. Odell

This is a four-week unit dealing with the Junior's experiences in stewardship in relation to money, time, health and talents. Juniors are inclined to accept without particular appreciation the good gifts which God has provided for them, using such gifts largely for their own satisfaction. They can, however, be led to see God's ownership of all things and his goodness in entrusting so much to our care. To feel a sense of partnership with God which will find expression in a careful management and sharing of time and possessions, an unselfish use of talents and a wise regard for health is stewardship in the highest sense. Of course, we cannot expect from Juniors a full achievement of this goal, but we can, under wise guidance, look for growth toward it. That the Juniors may grow in their understanding of Christian stewardship and in their ability to practice it is, therefore, the major purpose of this unit.

In analyzing this purpose we shall hope for the following specific outcomes in the lives of our Juniors:

1. A realization of the fact that money represents human energy; a growing desire and ability to use it and other possessions wisely for the good of others and oneself.

2. A growing realization of the value of time and an appreciation of ways in which it may be well used.

3. A growing respect for one's aptitudes and special abilities as gifts of God to be developed and used for the enrichment of others.

4. An appreciation of the value of health in relation to all the activities of life and a determination to conserve health in order to live at one's best.

Ways of Working

A secondary aim in all these Junior units is the development of leadership ability on the part of the Juniors. Accordingly, the sessions should be planned as informal meetings in which the Juniors feel free to contribute. Opportunity should be given for all to have a share of the responsibility of planning, leading and contributing to the meeting.

There are various ways of doing this. There can be a Junior leader appointed for each week, who shall plan with the Adult sponsor for the meeting, assigning various tasks to other members of the group. Or an even better plan, and one which would probably lend variety to the usual procedure, would be to divide the entire group into four committees, each to plan for one session of the unit. This will give every Junior in the group a share in the planning.

If this latter suggestion is followed it will be necessary for each group to meet, well in advance of the meeting, with the Adult sponsor to make plans. This planning meeting may be held some evening after school, or on the Sunday afternoon preceding the meeting, or immediately after the Junior session. At the meeting the topic will be considered and the program will be planned so that each child knows exactly what his assignment is. The group will need to consider the material given and how it may be used. The committee may also plan their own worship service, a better procedure than following exactly the one given.

Source Materials

Background for the Leaders:

The Deeper Meaning of Stewardship, Versteeg

The Larger Stewardship, Cook

The Stewardship Life, Crawford

Jesus' Teaching on the Use of Money, Brown

Guiding Boys and Girls in Sharing. (Leaflet available from the Board of Education, M. E. Church. 740 Rush Street, Chicago.)

What Lack I Yet? Four programs with worship and study, and two dramatizations, written for young people and adults, but offering suggestions to Junior leaders. Published by Board of Christian Education of the Presbyterian Church in the U. S. A. Order your copy from The United Christian Missionary Society, Indianapolis, Indiana. Price, 30 cents.

A Junior School of Stewardship, Bush and Ketch, Board of Christian Education of the Presbyterian Church in the U. S. A. Price, 6 cents.

For Use with the Juniors:

Junior Stewards of the Bible, Wallace. 75 cents.

Stewardship Stories, Morrell, 50 cents.

More Stewardship Stories, Robinson, 35 cents.

Story Talks for Boys and Girls, Cozad.

May 9—*Stewards of Money and Possessions*

During this first session we hope the Juniors will come to think of God as the author and owner of all good gifts which they enjoy. This point of view is necessary as a background for the entire unit. In reference to the particular topic for this week, they should come to understand something of what money represents; to discover how to use it and their other material possessions wisely for the good of others and themselves; and to consider themselves partners with God in its use.

In preparing for this session you will need to meet in advance with the Junior leader or committee as suggested under "Ways of Working" in the introduction. Help these leaders to understand what stewardship is so that they may be ready to lead the thinking of the others. As Adult leader you will be ready to contribute to the discussions where necessary and you will need to sum up the conclusions on the stewardship of money and possessions as suggested in the program material.

Read freely in the books suggested in the "Source Materials" above in preparation for your talk on "Stewardship of Money and Possessions." Suggest a balance between spending for ourselves, for others, and saving for the future. Ask a Junior to look up and read Genesis 28:20-22 to discover how Jacob decided long ago what share of his possessions he would give to God. Suggest giving the tithe as the beginning, with real stewardship going beyond that point. Speak of the joy such giving brings to the giver. Include a consideration of how we may also be stewards of our possessions other than money.

May 16—*Stewards of Time*

Through consideration in this session of men and women who have made good use of their time, the Juniors may begin to sense the value and possibilities of using their own time well and to see that giving of our time to others is one of the ways to happiness.

Note that it is suggested that you tell a story of how Jesus used his time, and lead a discussion on that subject.

As the children plan their daily time schedule, call their attention to the fact that interruptions will occur, and that this is not a rigid plan which cannot be altered. Help them to be prepared to meet those interruptions when they do occur rather than give up their daily plan.

May 23—*Stewards of Health*

Thus far in life much of the responsibility regarding the Junior's health has rested upon his parents. As he passes into later childhood and adolescence more and more of this responsibility will devolve upon the individual himself. This session should serve to help each Junior to appreciate the gift of health as a trust that should be wisely guarded and carefully used.

It might be wise for the Adult leader to accompany the boys and girls on their trips to the doctor and druggist, and to arrange ahead of time for an interview.

Plan to talk with the group about ways in which they can care for their bodies. Discuss the effect of the use of alcoholic drinks on their health. If you want more source materials for this see the special Junior unit entitled "The Junior and the

Alcohol Problem.'' (Order from the Christian Board of Publication.)

The following suggestions may form an outline for your discussion which should be conducted very informally, encouraging the Juniors to contribute as much as possible:

Look up in the Bible I Corinthians 6:19. What do you think this means when it says our bodies are temples of the Holy Spirit? What did Jesus do when he found the people misusing the temple at Jerusalem? How would he feel to know we were not treating our bodies in the right way? Talk about the amount of work Jesus accomplished because he was physically fit. How did he keep himself so?

What do you want to be when you grow up? Can you do these things unless you have a sound body?

What are some of the things we can do to make our bodies strong and healthy?

May 30—*Stewards of Talents*

Boys and girls are apt to think of ''talents'' as meaning some special ability such as being able to play or sing or speak before an audience. Such talents are very worth while, and good stewards will use them unselfishly. But we want the Juniors to realize also that we all may have or develop such qualities as dependability, cheerfulness and friendliness; and that these are even more worth-while talents, especially when used for others.

Conduct your discussion informally, drawing as much as possible from the Juniors. Ask them what we mean by ''talents.'' Let them name some talented people of whom they know. Let them think of any in their church or in their own group who have special talents. Discuss how those possessing such talents can use them unselfishly as good stewards.

Be prepared to help the Junior leader as he guides the group in the discussion of everyday talents. Also be ready to suggest ways of carrying out some of the group suggestions for using their talents.

This session should serve as a climax to the unit on stewardship.

Our Picture Treasures

By Florence E. Wolcott

Pictures are windows through which many see the great truths in God's world. The message an artist depicts is one he cannot express entirely in words, but by skillfully arranging objects and colors on a canvas, he speaks a universal language. When he discovers some beauty in the world, he isolates it in a painting for the less discerning to see. In this way he really is a teacher.

Since art appreciation is taught in the public schools your Juniors already may know many masterpieces. Even so they still definitely need guidance in their understanding of them. The public school teacher seldom goes into the religious message of a painting. In school and out, the children's experiences with pictures vary greatly. They see these all about them, at home, at school, in the movies, in public buildings and in the church.

However, a Junior's appreciation of great art will not come from simply looking at such pictures. The ''silent influence'' must be supplemented with interpretation, for all true art has a message which can be understood and felt. This unit is designed to help Juniors increase their appreciation of the message of great art for religious experience and for the interpretation of the teachings of Jesus.

Four sessions are planned to give the Juniors adequate opportunity to discover and study a few great paintings, to find out how these may help them understand and love God, and to learn how to use story and nature pictures effectively.

The Leader's Understanding of Art

It seems trite to say that a leader cannot guide children in increasing their appreciation, without first having one herself. This comes both with experience in observation and study. For those feeling a need for guidance, the following suggestions may prove helpful in learning the artist's language.

1. Pick out the objects in the picture. Each one is put there for a purpose.

2. Try to find the center of interest by allowing your eyes to follow the main lines or steps of objects to this center, or focus.

3. Notice also any bright lights or vivid colors. These often call attention to the heart of the picture.

4. Sometimes the direction of prominent lines suggests a definite atttitude or feeling. Horizontal lines produce a feeling of repose; oblique ones, action; and vertical ones, stability or dignity.

5. A repetition of such lines or objects usually gives a rhythmic quality to the composition, as in poetry or music.

6. To know a few facts about the artist or the circumstances under which he made a painting helps in its appreciation.

7. Picture-posing is also an aid to *feeling* the picture, even though the ''posing'' is imaginary.

Additional help in guiding Juniors in an appreciation of pictures may be reviewed in these two books:

Eakin, Mildred M. *Teaching Junior Boys and Girls.* Chapter VIII.

Powell, Marie C. *Junior Method in the Church School,* 1931 edition. Chapters XII and XVII.

Fruitful Activities for the Juniors

Probably no two groups will make this study in the same way, so much depends upon the local resources, the experiences of the Juniors, and the available leadership. The outlines for the four sessions suggest procedures and activities possible in an average situation. There are other very enriching experiences to be enjoyed in some localities. The outlines may be altered to include these or extra sessions arranged.

Source Materials

Probably the Adult leader will collect most of the study materials, although the Juniors may assist. Both may find pictures by scouting around in the church and community. The Beginners and Primary Graded Lesson Picture Sets may be borrowed from these departments in the church. State, county seat, city and public libraries usually have pictures they lend. Or, you may find some in local stores, in private homes, or in church school collections. Do not overlook magazine reproductions, lantern slides, Christmas and Easter cards, illustrated hymnals, Bibles, pupils' quarterlies, and Bible story books.

Whenever possible, it is better to choose pictures in colors, not only because these have a greater appeal, but because the colors themselves have a message.

Should your group want to purchase some pictures, you may obtain catalogs from the following companies:

Art Extension Press, Westport, Connecticut. (Miniature, class, and wall sizes.)

Edward Gross Company, 118-120 E. 16th Street, New York. W. L. Taylor pictures in wall size.

Upper Canada Tract Society, 405 Yonge Street, Toronto, Canada. Harold Copping pictures in class size.

For the Reading Table

The following books and set of pictures are suitable for the reading table. You may find others equally interesting.

Bailey, Albert E. *Christ in Recent Art.* A set of 16 pictures in black and white, with interpretations. Some of these are suggested for use in Session Three. Charles Scribner's Sons, 597 Fifth Avenue, New York. Price, 50 cents for the set.

Bailey, Edward Turner. *Famous Paintings, Landscapes.* Art Extension Press, Westport, Conn. Illustrated in colors.

Bonsall, E. H. *Famous Bible Pictures and Stories They Tell.* American S. S. Union, Philadelphia. Contains 50 pictures in black and white, and suggestions for a discussion, a prayer and a story for each picture.

Compton's *Pictured Encyclopedia.* See "Painting." One of your Juniors may own this set of books, or another set called *The World Book.*

Hillyer, V. M. *A Child's History of Art.* D. Appleton-Century Company, New York.

Lester, K. M. *Great Pictures and Their Stories.* Volumes V, VI, VIII. Mentser Bush & Co., Chicago or New York.

June 6—*Pictures We Like*

The purpose of this session is to motivate the Juniors to study some of the great paintings they like and to guide them in discovering why they like them.

Introduce your picture study of Millet's ''The Angelus'' with a discussion of the pictures which the children like. Encourage them to tell the names of their favorites, and why they are their favorites. The article entitled ''Pictures We Like'' in the May 30 issue of *Junior World* will be suggestive as you prepare this interpretation. Consult the sources mentioned above in the introduction to this unit for further facts concerning this artist and his painting.

Assist through suggestion and skillful guidance in the selection of those activities in which the Juniors will engage during this study. These should be a constructive part of the work of the unit.

Keith Vawter

Student for the Ministry, Prominent Chautauqua Manager, Banker, Loyal Disciple, Friend of Home Missions

An Appreciation by F. W. Burnham

In the month of February the cause of Home Missions, among the Disciples of Christ, lost not only its faithful secretary, Grant K. Lewis, but also one of its most loyal friends and supporters, Brother Keith Vawter, of Cedar Rapids, Iowa, who passed away at his home, after a brief illness, on February 5.

Brother Vawter early showed his interest in Home Missions by contributing liberally to the work of the American Christian Missionary Society and by creating a named fund for its continued support. He came upon the Board of Trustees of the American Society in 1917 and continued his most loyal and unselfish service thereon until the work of the American Society was taken over by the United Society. During that time he attended the meetings of the board regularly, coming from Cedar Rapids to Cincinnati, usually at his own expense, and gave added time to checking up on the securities of the society and safeguarding them.

Brother Vawter was a unique character. He was thoroughly businesslike. A keen discerner of human character, with high appreciation of worth; but a scorner of shams. He was genuine to the core and as severe a judge of his own conduct as he was tolerant of the frailties of others. He was a loyal Disciple, having studied for the ministry at Drake University; but finding responsibilities upon his hands which required greater earnings he turned to business. He established a chain of chautauquas under the Redpath-Vawter System. This he closed out following the World War after a successful career. He was engaged in banking at Walker, at the time of his death.

Station UCMS Broadcasting

(*Continued from page* 40.)

Home, Marion, Indiana, by the presence of members of her family and friends and a shower of letters and cards of congratulation. Apparently living for that day, Mrs. Wiles began to fail and passed away on April 8th. She is survived by a daughter, Mrs. Nettie Pearcy of Indianapolis, a son, Ernest Wiles of Cleveland, former member of the executive committee of the United Society, and a grandson, William T. Pearcy of Indianapolis, treasurer of the Board of Church Extension.

The third annual Disciples' Midwinter Youth Conference of the District of Columbia was held at National City Church, February 13. There were 112 young people present, representing eleven churches of the Capital Area. The conference was happy in having as one of its discussion leaders, Dr. Emory Ross. Dr. Ross also showed motion pictures of Africa, followed by an inspiring and informative address. George Taylor, the new religious education director for the Chesapeake Area, made an appeal for attendance at summer conferences.

Mrs. Malcolm L. Norment passed away April 3rd at Enid, Oklahoma. Mr. and Mrs. Norment gave seventeen years of service in South America and came home only when the health of Mrs. Norment made it necessary. She has been a sufferer for several years. Mr. Norment has been serving most acceptably since last summer as director of religious education for Oklahoma. Our deepest sympathy is extended to him and the children in this great loss.

Another sufferer for several years has been E. W. Taylor of South Bend, Indiana, who passed away on April 2nd. He was a devoted Christian and interested in every good work. Mrs. Taylor, who has nursed him so faithfully, was active for years as a member of the woman's state board of Indiana, as a member of the national board of the Christian Woman's Board of Missions and as a member of the board of managers and executive committee of the United Christian Missionary Society. It was to her that the women turned several years ago for council when the Commission to Study the Constitution of the U. C. M. S. was formed.

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A. R. Liverett, of the Board of Church Erection, seems to have reached increased height, as he proudly boasts of a granddaughter, Patricia Ann, who arrived in the home of his son, Elwyn M., January 25.

J. Edward Moseley of *The Christian-Evangelist,* at the quarterly convocation of the University of Chicago on March 16, was given the A.M. degree.

We regret to learn that Miss Jewell Palmer, former missionary to Japan and now secretary of the Y. W. C. A. in Pittsburgh, Pennsylvania, is spending some time in a hospital in that city, the victim of arthritis.

Since the occupancy of the new buildings, Jarvis Christian College has been

(*Continued on page* 47.)

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Social Security for Aged Ministers

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The Missionary Register

Missionaries Going to the Field

Miss Lucile Ford, India, American Pioneer Line, New York, June 3.
Miss Emma Jane Ennis, India, "Duchess of Atholl," Canadian Pacific Steamships, Montreal, April 30.

Missionaries Coming from the Field

Miss Lela E. Taylor, Executive Secretary, South America, SS. "Delsud," Delta Line, New Orleans, June 9.
Miss Laura Lynn Major, China, SS. "President Cleveland," Dollar Line, San Francisco, April 13.
Dr. and Mrs. Paul R. Slater, China, SS. "Empress of Russia," Canadian Pacific Steamships, Vancouver, June 18.
Miss Ann Mullin, India, MS. "Wichita," American Pioneer Line, New York, June 14.
Miss Alice Clark, India, MS. "Wichita," American Pioneer Line, New York, June 14.
Miss Mary Clarke, India, leaves April 16 en route to England where she will live in Cambridge.
Dr. and Mrs. W. E. Davis, Africa, boat and date uncertain. Arrive in May at New York.
Mr. and Mrs. Hobgood, Africa, boat uncertain, leave Matadi, May 20, arrive New York, around June 24.
Mr. and Mrs. E. A. Johnston, Africa, boat uncertain. Arrive in New York in May.
Miss Georgia Bateman, Africa, leaves Matadi around April 8, arrives in New York in May.

Book Chat

(*Continued from page* 22.)

yana, the aesthetic way of life. Proust spent the last two decades of his life in seclusive contemplation and writing while Santayana long ago retired from his active work at Harvard. Dr. Ames treats most intimately of Santayana and pleads in his own beautifully written English for the aesthetic way. His best chapter is called an "Apology for Aesthetes" and contains the heart of his argument. Doubtless every turbulent age will have its mystics and its aesthetes just to let us know that there is still serenity in the midst of excitement.

Books Mentioned on Page

THE HUNDRED YEARS, by Philip Guedella. Garden City. Doubleday, Doran, and Company. 400 pp. Price $3.00.

IN 1936, by A. C. Eurich and E. C. Wilson. New York. Henry Holt & Co. 620 pp. Price $2.50.

IMPERIAL HEARST, by Ferdinand Lundberg. The Modern Library. New York. Introduction by Charles A. Beard. 403 pp. Price 95c.

ENJOYMENT OF LAUGHTER, by Max Eastman. New York. Simon and Schuster. Price $3.75.

ALMA MATER, the Gothic Age of the American College, by Henry Seidel Canby. New York. Farrar & Rinehart. 259 pp. Price $2.50.

PROUST AND SANTAYANA, the Aesthetic Way of Life, by Van Meter Ames. Chicago. Willett, Clark and Company. 176 pp. Price $2.00.

COMMUNION SERVICES. Published by University Church, Disciples of Christ, Chicago.

Here are twelve Orders for the Communion Service arranged by Edward Scribner Ames. Each Order is a closely-wrought, well-thought-out, reverent and deeply worshipful service for the Communion of the Lord's Supper. Appropriate hymns, Scripture, responsive readings, the Lord's Prayer, inaugural sentences, suggestions for silent prayer and meditation, and responses are carefully selected for an effective service. This booklet contains much suggestive and stimulating material that might well be used in many churches for more meaningful, richer and more deeply spiritual communion services.

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Unified Promotion, Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1936 to February 28, 1937

States	Total Amount of Receipts[1]	Amount for distribution on percentage basis[2]	DISTRIBUTED ON PERCENTAGE BASIS						GIFTS ABOVE PERCENTAGE FOR DISTRIBUTION		
			Chr. Unity	Colleges[3]	Int. Conv.	Pension Fund	State Societies[3]	U. C. M. S.	Ch. Ext.[4]	Nat. City Church[5]	Other Boards[6]
Alabama	$ 5,357.76	$ 5,329.30	$ 7.18		$ 11.56	$ 516.95	$ 1,575.42	$ 3,218.19	$ 5.00		$ 23.46
Arizona	725.81	715.81	.84		.23	40.93	140.51	533.30			10.00
Arkansas	3,939.21	3,873.81	5.00			379.98	1,224.32	2,264.51	1.40		64.00
California, North[3]	10,773.70	10,618.54	17.39		1.55	847.48	1,317.47	8,434.65	19.83		135.33
California, South	22,399.08	21,516.00	27.32		31.00	3,001.95	4,050.07	14,405.66	12.74	$ 8.40	861.94
Colorado	4,425.63	4,371.63	5.53		5.78	185.29	1,085.48	3,089.55	10.00		44.00
Florida	4,132.10	3,627.60	5.04		27.02	361.26	591.35	2.642.93	10.00	2.00	492.50
Georgia	5,229.56	4,856.56	1.92			404.70	1,277.10	3,172.84	10.00		363.00
Hawaii	230.75	230.75				230.75					
Idaho, South	855.08	823.08				80.41	126.99	615.68			32.00
Illinois	29,395.39	28,499.01	76.76	$ 1,874.87	38.24	2,236.88	4,198.77	20,073.49	129.94	20.98	745.46
Indiana	40,706.72	39,902.30	111.45	318.41	51.35	3,334.90	5,062.37	31,023.87	138.50	51.26	614.66
Iowa	15,924.55	12,953.05	13.00	716.78	33.94	1,735.40	1,825.95	8,627.98	44.11		2,927.39
Kansas	14,144.67	13,782.19	10.35		31.83	1,609.50		12,130.51	186.61	42.37	133.50
Kentucky	27,654.10	26,987.33	55.74	1,438.23	13.23	2,615.51	2,753.37	20,111.25	29.00	20.62	617.15
Louisiana	1,440.40	1,440.40				66,92	136.53	1,236.95			
Maryland, Delaware & District of Columbia	13,190.87	10,736.32	8.39	1,656.43	50.08	1,046.60	1,140.56	6,834.26	25.80		2,428.75
Michigan	7,789.22	5,388.69	24.70	282.95	13.44	406.44	1,272.65	3,388.51	45.00	30.00	2,325.53
Minnesota	1,729.15	1,689.55	1.89	.03		296.64	296.30	1,094.69	6.88		32.72
Mississippi[3]	2,091.67	2,076.67	2.11			382.62	392.33	1,299.61	5.00		10.00
Missouri	22,128.64	20,572.73	73.44		51.13	2,710.44		17,737.72	44.46	762.00	749.45
Montana	1,295.60	1,268.20				103.50	416.35	748.35	17.40		10.00
Nebraska	7,935.16	7,561.67	16.02	188.48	15.97	729.05	1,889.95	4,722.20	24.57	25.00	323.92
Nevada	14.82	14.82				6.82		8.00			
New England	1,515.62	1,400.62				29.80		1,370.82			115.00
New Mexico	1,507.86	1,473.86	1.82			68.41	317.98	1,085.65			34.00
New York & New Jersey	6,692.58	6,527.58	15.68	5.61	4.05	748.58	1,273.20	4,480.46	3.00	4.00	158.00
North Carolina	9,329.99	8,768.78	2.83	1,204.07	3.40	165.50	3,207.07	4,185.91	4.34		556.87
North Dakota	34.21	34.21				2.70		31.51			
Ohio	42,795.49	40,791.65	137.07	146.03	31.82	4,711.83	4,035.93	31,728.97	361.18	177.50	1,465.16
Oklahoma	14,683.85	14,145.39	12.58		1.40	933.46	2,689.66	10,508.29	63.99	10.00	464.47
Oregon	7,168.98	6,856.20				802.05		6,054.15	31.28		281.50
Pennsylvania	17,053.53	14,832.76	26.90	292.92	11.42	1,857.08	2,309.43	10,335.01	601.19	775.00	844.58
South Carolina	708.27	683.27		1.55		40.13	301.93	339.66			25.00
South Dakota[7]	136.80	136.80				28.29	13.25	95.26			
Tennessee	7,960.62	7,853.87	18.37		22.08	990.38		6,823.04	33.28	9.94	63.53
Texas	28,309.23	27,023.98	42.15		29.18	3,470.95	4,759.75	18,721.95	61.10	30.00	1,194.15
Utah	91.40	91.40				2.24		89.16			
Virginia	15,141.18	14,391.39	4.88	2,365.64	13.67	401.52	3,979.95	7,625.73	-5.00	9.61	745.18
Washington & North Idaho[3]	12,533.95	12,037.65	10.27		23.71	1,020.36	721.18	10,262.13	17.50		478.80
West Virginia	7,103.45	7,103.45	1.53	140.98	.12	409.66	2,296.66	4,254.50			
Wisconsin	279.60	279.60				33.77	89.45	156.38			
Wyoming	394.90	394.90				28.97	59.37	306.56			
Canada	1,929.15	1,917.65	.22			159.47		1,757.96	1.50		10.00
Totals	$418,880.30	$395,581.02	$738.37	$10,632.98	$517.20	$39,236.07	$56,828.65	$287,627.75	$1,939.60	$1,978.68	$19,381.00

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The state society and the college column are left blank where they are not cooperating.
[4]By common agreement, Church Extension only shares in the increases and receives also designated gifts and gifts for specific purposes.
[5]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[6]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
[7]The report for South Dakota is incomplete.

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Edward W. Jacks, Manager
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It Began With the Primary Department

(*Continued from page* 32.)

They told about the buildings, curios and customs, and closed by discussing the religion of the natives and their church membership. They talked of their way of conducting worship, of their communion service and tithing, and ended with a quotation from an African Christian on the contribution of his people to Christianity and the world through their childlike faith.

All this naturally led up to a devotional period, in which was used the worship service, "Let There Be Light," from the young people's page in WORLD CALL, January, 1937.

The program was completed with the singing of the young people's conference prayer hymn, "Into My Heart."

Mexican Churches Cooperate for Temperance

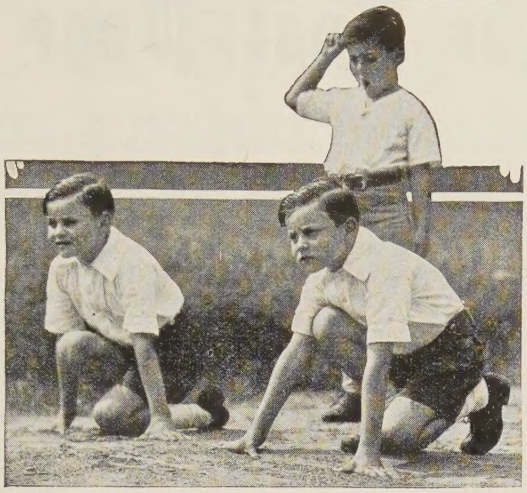
Mrs. Howard T. Holroyd of San Luis Potosí reports that the new Regional Society of Temperance has been organized by members of the various churches in that part of Mexico. The organization was formed at a union meeting at the local Baptist church in February, at which time a temperance program was presented. Letters have been sent to all the churches asking their cooperation in the cause.

The kingdom of God can never be established by raising money, but it can never be extended without raising money.

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.

Bethany

Junior Graded Course



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Some of the units making up this three-year graded course are

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Jesus the Kind and Courageous
Story of the Hebrew People
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The course consists of a manual for the superintendent—quarterlies for the teachers—picture maps and large pictures for classroom use—charts giving information for parents and teachers—illustrated books for the pupils.

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CHRISTIAN BOARD OF PUBLICATION St. Louis, Mo.

Station UCMS Broadcasting

(*Continued from page* 43.)

given full and unqualified Junior College rating by the state board of education.

Miss Arleen Wilson, daughter of Mr. and Mrs. Bert Wilson, of the Pension Fund, and a member of the senior class in the University of Illinois, is one of thirty-four students whose names are included in the 1936-37 honors list of the university school of journalism. The honors list is composed of junior and senior classmen who do distinguished work in two years of pre-journalism study or in work of the first year of the school. Miss Wilson attended Butler University two years before going to Illinois. She is a graduate of Shortridge High School where she had the highest scholastic average of her class during her four years there.

Pension Fund Notes and News

During January, February, March, 1937, there have been 56 new ministers enrolled in the Pension Plan to pay the 2½ per cent and 73 churches enrolled to pay the 8 per cent. Counting out Sundays there have been 77 office days, hence there has been one minister enrolled for every day and a half and almost one church a day.

The Pension Plan reserves grow steadily from month to month and from year to year. In the first six years all claims—amounting to $379,103.66—have been paid in full, and in addition the reserves had grown to $1,228,215.73 as of December 31, 1936. These reserves are accumulated to the credit of the members of the Fund and cannot be used for Ministerial Relief or for any other purpose except that for which they were paid in.

Benefits Paid to Pension Plan Members in Six Years of Operation

1. To Ministers' Families account death of members:

92 Cash Death Benefits	$ 62,794.05
134 Widows' Pensions (including widows of ministers retired and disabled)	67,859.66
79 Minor Children's Pensions	12,622.67
Total	$143,276.38

2. To Disabled Ministers:

48 Disability Pensions	$ 54,257.37

3. To Retired Ministers:

294 Age Retirement Pensions	$181,569.91
Total	$379,103.66

All four of the Pension Fund executives held pre-Easter meetings. A. E. Cory, at Austin, Texas, M. E. Sadler, minister; F. E. Smith at Enid Oklahoma, J. N. Sours, minister; Paul G. Preston at Fairhope, Alabama, Burton Hoffman, minister; Bert Wilson at Danville, Indiana, R. Powell Mead, minister. There were 122 added to the churches in these meetings.

The Annuity Fund grows from month to month. The safe income guaranteed by annuity agreements or bonds has been welcomed by an increasing number of annuity investors. The rates are good, the principal secure and the income sure to all who make gifts on the annuity plan.

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The Last Page

The Open Door

You, my son,
Have shown me God.
Your kiss upon my cheek
Has made me feel the gentle touch
Of Him who leads us on.
The memory of your smile, when
Young, reveals His face,
As mellowing years come on apace;
And when you went before,
You left the gates of heaven ajar
That I might glimpse,
Approaching from afar,
The glories of His grace.
Hold, son, my hand,
Guide me along the path,
That coming
I may stumble not
Nor roam,
Nor fail to show the way
That leads us—Home.

—*Good Housekeeping.*

Written by Mrs. Calvin Coolidge on the fifth anniversary of the death of Calvin, Jr.

Worth Remembering

Do Unto Others as Though You Were the Others.

Don't Envy the Man Who Can Do What You Can't—Cultivate Him.

Some People Aim at Nothing and Hit the Mark Every Time.

A Man Is Like a Tack—He Gets Only as Far as His Head Will Let Him.

Another Reason a Man Is Like a Tack Is That He Doesn't Get Very Far Unless He Is Knocked.

Work to Win in the Game of Life.

You Find Yourself Refreshed in the Presence of Cheerful People. Why Not Confer That Benefit Upon Others?

It Is Not What You Have, but What You Are That Determines What You Are Worth.

No Voyage Is Good Unless You Deliver the Goods.

If You Really Want to Know a Man, Work for Him.

A Beatitude for Mothers

BLESSED are the mothers of yesterday, for their memories shall be called beautiful and beneficent. They are like flowers growing by sunken gardens and beside still waters and in green fields.

Blessed are the mothers of today, for they have the keeping of tomorrow in their hands, and in their hearts; and the destiny of nations, hearts and homes.

Blessed are the mothers of tomorrow, for they have been summoned to a great and heroic hour. For they shall be called the mothers of men who shall make miracles of human life.

Blessed are the mothers of scientists and statesmen; of laborers and poets; of preachers and prophets; of teachers and dreamers; for dreams and visions and prophecies and the glow and glory of creation is born in the hearts of mothers.

Blessed are the mothers, for they are conservers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community that the young might be served and saved. Blessed are the mothers of the world, for they have conserved the spiritual things of life for the sake of their children.

Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces, and have pointed little eyes to the stars and little souls to eternal things. Blessed are the mothers!—WILLIAM L. STIDGER, in *Pulpit Prayers and Paragraphs,* Harper & Brothers.

"The destiny of the nation lies far more in the hands of women—the mothers—than in the hands of those who possess power or those who are innovators, who seldom understand themselves."—*Froebel.*

"Mother is the name for God in the lips and hearts of little children."—*William M. Thackeray.*

"Into the woman's keeping is committed the destiny of the generations to come after us."—*Theodore Roosevelt.*

The Prodigal Father

A CERTAIN man had two sons and the younger said, "Father, give me a portion of thy time, attention, companionship, counsel and guidance which belongeth to me." And the father divided with him his living, paid the boy's bills, sent him to a select preparatory school and college, and tried to believe that thereby he did his full duty.

Not many days thereafter the father gathered all his interest and ambitions and journeyed into a far country of stocks and bonds. There he wasted his precious opportunity to be a father to his son, and a chum. When he had spent the best part of his life and had gained much money, but failed to find satisfaction, there arose a mighty famine in his heart. He began to be in want of sympathy and companionship. He joined himself to one of the clubs of that country, was elected chairman of the house committee, and then president. They sent him to the legislature. And he fain would have filled himself with the husks that other men did eat, but no man gave him real friendship.

But when he came to himself he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk with them and associate with them and are happy in the comradeship of their sons, while I perish of heart hunger. I will arise and go to my son and say unto him, 'Son, I have sinned against heaven, and in thy sight, am no more worthy to be called thy father. Make me as one of thy acquaintances.'" And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment, and instead of running unto him and falling on his neck, the son was very ill at ease. And the father said, "Son, I have sinned against heaven and thee; I have not done my duty by thee and am not worthy to be called thy father. Forgive me now and let me be thy chum."

But the son said unto his father: "Not so. I wish it were possible, but it is too late. There was a time when I wanted your love; wanted to know the great facts of life, wanted your companionship and counsel. But you were too busy to give me your advice and companionship. I got the information and the companionship, but it was the wrong kind. And now, alas, I am wrecked in body, mind and soul. There is nothing now that you can do for me." And the father went out and wept bitterly, and his heart seemed as black as midnight.

It is not easy—
To apologize
To begin over
To admit error
To be unselfish
To take advice
To be charitable
To keep on trying
To forgive and forget
To keep out of the rut
To see the silver lining
But it always pays.

Gnash

"How absurd," said the gnat to the gnu,
"To spell your queer name as you do!"
"For the matter of that,"
Said the gnu to the gnat,
"That's just how I feel about you."

—*Bored Walk.*

A lady had a favorite pet dog which she called "Perchance."

"What a singular name for your beautiful pet," said a visitor, "and I would like to ask how you came to choose it."

"Oh," she drawled languidly, "it was named after Lord Byron's dog. You remember when he speaks of it and says, 'Perchance my dog will howl.'"—*Youth's Comrades.*

Jim: "My dad must have been into all sorts of mischief when he was a boy."

Sam: "What makes you think so?"

Jim: "He knows exactly what questions to ask me when he wants to find out what I've been doing."—*Ex.*

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